



THE **Instructor**

SEPTEMBER 1962



Wordsworth once wrote of Milton:  
"Thy soul was like a star and dwelt apart."

# INDIVIDUAL RIGHTEOUSNESS THE STRENGTH OF THE CHURCH

BY PRESIDENT DAVID O. MCKAY

*It is because of the principles of the Gospel and the high standard of living among the members of the Church that this people "dwells apart"; and, in reality, they should be "a peculiar people." I do not mean that we are not to mingle with our friends who do not believe as we. Neither do I believe that we ought to be exclusive; but, as the Church of God, we must "dwell apart."*

In what way should we "dwell apart"? James says that:

*Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27.)*

It is in the sense of keeping ourselves "unspotted from the world" that the Church of God should be distinct and that the children of the Church should be as a "star" — pure.

In that most impressive prayer of the Saviour's, He said, speaking of His apostles, "... these are in the world, . . ." and then adds these significant words: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.) This is in harmony with the teachings of the Book of Mormon, as recorded in the forty-second chapter of the *Book of Alma*, where it is explained why the children of God are here in this world; namely, to mingle with the sons of men, to gain an experience which will bring them back to God, but not to partake of the sins of the world. The Saviour said to His apostles on the same evening that He offered that beautiful prayer: "... be of good cheer; I have overcome the world." (John 16:33.) Going soon to meet His Father, He admonished them to follow His example, praying not that God should take them out of the world, but that He should keep them from the evil.

We frequently think that if there were any encroachment upon the Church, we would be ready to stand out and defend it en masse. That feeling, that spirit of defense, is always looking for some exceptional manifestation of opposition, something great that is coming. When such comes, we think we shall be ready to defend the Church, when, perhaps this very day, there has been an encroachment upon our souls which has weakened our power to defend the truth.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that you can scarcely see with a microscope, and the greatest foes of humanity today are those unseen microscopic germs that attack the body. It is the unseen influences at work in society that are undermining the manhood and womanhood of today. It is these unseen influences which come from the world that attack us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Christ. *This is an individual work; and what the individuals are, that the aggregate is.*

The test, after all, of the efficiency of God's people is an individual one. What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evils of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here; and you, my fellow members in the Church of Christ, are carrying the responsibility of testifying to the world that God's

(For Course 18, lesson of September 30, "Magnanimity"; for Course 26, lesson of October 14, "Repentance"; for Course 28, lesson of December 9, "Practical Religion"; and of general interest.)

truth has been revealed and that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in His day.

What do we mean by the world? It is sometimes used as an indefinite term. I take it that "the world" refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of those things, the evils of the world, and to "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (*II Timothy 2:22.*)

Zion is the pure in heart, and the strength of this Church lies in the purity of the thoughts and lives of its members. Then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our daily associations. They come in the shape of temptations as they came to the Saviour after His baptism. What were those temptations? When Satan said, "... command that these stones be made bread," he was appealing to the appetite. He knew that Jesus was hungry, that He was physically weak, and thought that by pointing to those little limestone stones which resemble somewhat a Jewish loaf of bread, he could awaken a desire to eat. He failed in that, when he received the divine word, "... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then tried Jesus in another way. He dared Him—made an appeal to His pride, to His vanity, and quoted scripture to support his temptation, but the Saviour answered him in terms of scripture: "... It is written again, Thou shalt not tempt the Lord thy God."

What was the third? An appeal to His love of power, domain, wealth: "... All these things [the kingdoms of the world and the glory thereof] will I give thee, if thou wilt fall down and worship me." "... Get thee hence, Satan:" answered Jesus, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Matthew 4:3-10.*)

Nearly every temptation that comes to you and to me comes in one of those forms. Classify them, and you will find that under one of those three, nearly every given temptation that makes you and

me "spotted," ever so little as it may be, comes to us as: (1) *a temptation of the appetite*; (2) *a yielding to the pride and fashion and vanity of those alienated from the things of God*; or (3) *a gratifying of the passion or a desire for the riches of the world or power among men.*

When do temptations come? They come to us in our social gatherings, they come to us at our weddings, they come to us in our politics, they come to us in our business relations. On the farm, in the mercantile establishment, in our dealings in all the affairs of life, we find these insidious influences working; and it is when they manifest themselves to the consciousness of each individual that the defense of truth ought to exert itself. There may never come a great opportunity to defend this Church.

When that still small voice calls to the performance of duty, insignificant though it may seem and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength and satisfaction. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by anyone save the individual and his God; but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Everywhere, in all places, let us remember that:

*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27.)*

Can we do it in the aggregate? Is this just for the individual? Can we think of a body of men living this way, a hundred men and women, fifteen hundred men and women? If one can do it, all can do it! I want to think of the priesthood throughout all Israel, high priests, seventies, whose duty it is to preach these things by their lives and words; of our elders, our young men—priests, teachers, and deacons—a solid phalanx of men standing before the world as a light that cannot be hidden, because their lives are clean and pure. They are "unspotted" from the world. Then we shall indeed be a "peculiar people" and become as God would have us, because we are preaching the Gospel by our acts. "If ye love me," says the Lord, "keep my commandments." (*John 14:15.*)

As individuals, be pure and free—keep our homes pure and true that our children may breathe the atmosphere of purity and virtue. Be ever true to the testimony that we have in our hearts!

# The Ideal Sunday School

by General Superintendent George R. Hill

As Sunday School ward superintendencies and officers and teachers, have you ever thought what an ideal Sunday School in your ward would be like? Have you ever written down the things you think ought to be changed to make your Sunday School ideal? In your analysis of these things, how may desired changes be brought about?

Do the Sunday School greeters at the door make everyone feel welcome and wanted and glad he has come? Is the greeting given in a pleasant, softened tone of voice that sends the welcomed one into the house of the Lord reverently and quietly? Do the greeters pay particular attention to the children?

Are conditions in the chapel such that a person entering will get a soul-satisfying emotion of reverence? Is it necessary to call the school to order to begin? Would the example of perfect order on the stand, with the bishopric, superintendency and speakers present and seated at the time the preludial music begins, promote order and reverence? If last-minute and on-the-stand conferences were made entirely unnecessary through forehanded, thorough preparation by the superintendency, would this promote an ideal reverential setting?

Does your chorister scold, shout, make mirth-provoking remarks or other uncalled-for noise? Or does his every act add dignity and reverence and produce general whole-hearted participation in the singing? Is the organ music selected in keeping with the spirit of worship? What percentage of the Senior

Sunday School members memorize the sacrament gem? What percentage of the Junior Sunday School succeeds in memorizing the sacrament gem? What are your suggestions which would improve the 2½-minute talks? Is the withdrawal to classes made without confusion and with teachers leading the way to the classroom, there to greet the members as they quietly enter and take their places?

Is each class organized, thus giving more youngsters opportunities to assume responsibility and to participate in class activities? Is the manual used widely in Sunday School classes? Does each teacher use the teacher's supplement, *The Instructor*, and the Sunday School or ward library for enrichment materials and other helps in preparing lessons to teach? Is at least one set of Standard Church Works available for each class and used by members of the class, thus giving them skill in finding wanted scriptures and in reading them aloud? Does the teacher through concert recitation stimulate the class members to memorize key passages of scripture which they have found and have read in class? Does the teacher get enthusiastic participation by the members of the class?

Does each person feel built up in testimony and in a desire to live by Gospel standards as a result of attendance at Sunday School?

What characterizes an ideal Latter-day Saint Sunday School? What can you do to help your Sunday School to approach more closely to your ideal?

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# A Temple on the Hills of Oakland

by Kenneth S. Bennion

On "Mormon Hill" in Oakland, May 26, 1962, occurred an event that ties back across 116 years of California history. On that day ground was broken for the newest temple of The Church of Jesus Christ of Latter-day Saints. The new building will be erected very near the intersection of Lincoln Avenue and Warren Boulevard freeway. It will occupy land purchased for this purpose 20 years ago.

The Oakland Temple will command a spectacular view of the whole Bay area, which provides a magnificent panorama by day or night.

It is 116 years since another significant event took place that was to have far-reaching effects upon the history of California. On July 29, 1846, three weeks after the Stars and Stripes had been raised over California, the sailing ship *Brooklyn*, almost six months out of New York City, rode the tide through the Golden Gate into San Francisco Bay. The United States "sloop of war Portsmouth"<sup>1</sup> sent a boarding party to determine whether or not the new vessel came on a peaceful mission.

It was an historic occasion when the *Brooklyn* dropped anchor and unloaded her cargo of 235 immigrants and their equipment. They came from New York City and from nearby New England states. They had sailed February 4, coming by way of Cape Horn and the Sandwich Islands (Hawaii). The purpose was two-fold: (1) to escape persecution and (2) to unite with other members of the Church who, by coincidence, were leaving Nauvoo, Illinois, on that same day to seek a home somewhere in the West.

There was no San Francisco when the *Brooklyn* entered the bay—just a quiet little village called Yerba Buena on the rolling hills near the Golden Gate. Sam Brannan, leader of the immigrants, a dynamic, ambitious man, immediately began to shape circumstances to meet his own ideas of the future. The heaviest piece of equipment hauled ashore was a printing press. Soon the newspaper, the *California Star*, made its appearance. For several years it played an important part in the development of the West Coast. A rough lumber schoolhouse was built, and the first English-speaking school in California was started by these Mormon Pioneers.

Sam Brannan soon went to meet Brigham Young

and the vanguard of his prairie-schooner Pioneers. He intercepted them at Green River in western Wyoming. Here he tried by every argument and persuasion to have Brigham Young continue to California, but without success. Probably Brigham Young's New England background prompted him to choose a land of adverse problems rather than a place where living was comparatively easy. Besides, his predecessor, Joseph Smith, had prophesied that the Saints would become a mighty people in the midst of the Rocky Mountains. Disappointed, Sam Brannan returned to California.

A few months after this episode, January, 1848, gold was discovered on the American River. Oddly enough, members of the Mormon Battalion were working for Captain John Sutter on the new saw-mill project the day John Marshall's pick turned up those first nuggets. These men had made the long march through the Southwest to San Diego as participants in the Mexican War. Because winter snows blocked the high Sierras, they continued working for Captain Sutter until spring weather opened the trails eastward.

They carried with them the story of the gold strike. The news, already several months old, seemed almost incredible; but it was corroborated from another source. Kit Carson and some of his associates were also on the West Coast and learned of the discovery.

The story of the discovery spread eastward at about the same time as the news from the Battalion began to reach the eastern cities. Newspapers printed the stories, and the world's greatest gold rush was on.

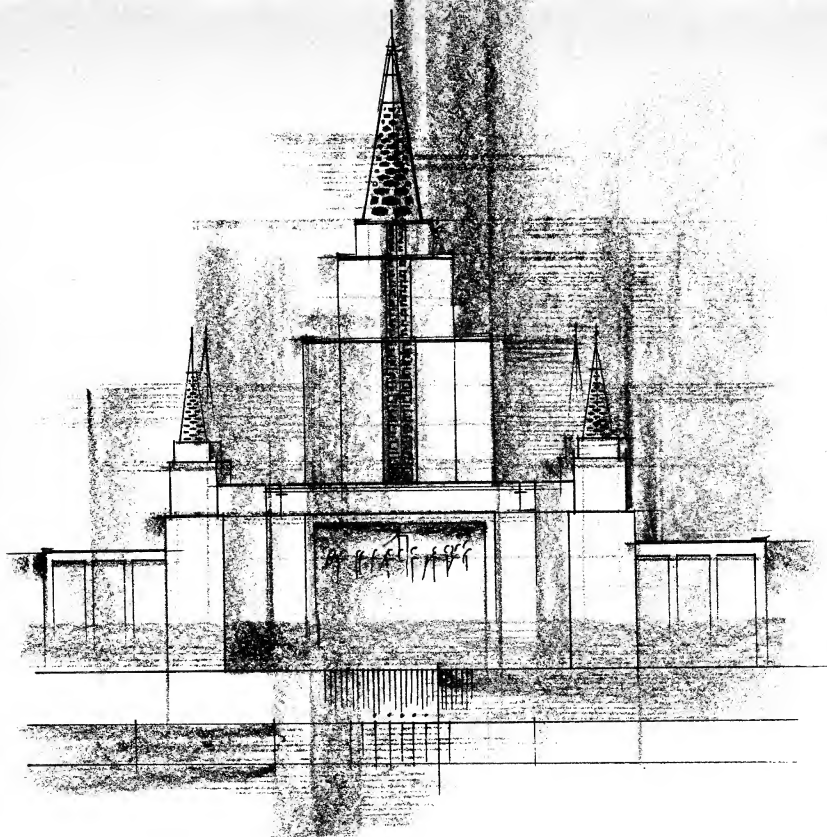
Thus, from the day the *Brooklyn* entered San Francisco Bay until the present time, Mormon Pioneers, writers, missionaries, publishers, educators, businessmen, and others looking for business opportunities and good places to live have come in increasing numbers to California, many of them into the Bay Area. There are now approximately 110,000 members of the Church in the Oakland Temple district.

Elder George Albert Smith, some years before he became president of the Church, looked out from the top of a high hotel in San Francisco and pointed to a particularly imposing eminence rising in the northeast part of Oakland. He predicted that some day a temple would stand there.

A little later, 20 years ago, on the recommenda-

<sup>1</sup>For Course 6, lesson of November 25, "Our Temples—for Sacred Service," and lesson of December 2, "Our Temples—Aids to Right Living"; for Course 8, lesson of November 11, "Solomon, the Temple Builder"; and for Course 26, lesson of December 2, "Temple Work and Genealogical Work."

<sup>2</sup>Information taken from *California Mormons by Sail and Trail*, Annalee D. Patton; Deseret Book Company, Salt Lake City, Utah; \$2.50.



tion of David O. McKay, then counselor to President Heber J. Grant, the land was purchased. On part of the tract the East Bay Stake Center has already been erected at a cost of about \$2,000,000. The choicest part of the tract, known as "Temple Hill," was set aside for the new edifice.

The new temple will be the fifteenth erected by the Church—the thirteenth in present use. It will be large enough to accommodate as many people as the Los Angeles or the Salt Lake Temples. The center spire will be about 170 feet high, and the main roof will rise 50 feet above the ground. The total length, including wings, will be more than 300 feet. The width will be 210 feet.

Many beautiful features are contemplated. For example, above the ground floor will be a wide terrace landscaped with shrubs and flowers. A spacious walk will circle the entire building at that level, providing striking views of the Bay area and of the mountains above Oakland and Berkeley. A waterfall

tumbling down from the terrace will pour into a large reflection pool.

In only a little more than a century, many important chapters have been written in the history of the Church in California. Now, as a climax to the whole story, the new temple will rise like a white monument on the hills above Oakland. It comes partly as a belated tribute to those men and women who made the 24,000 mile odyssey against storms, cross currents, and winds that sometimes blew them far back towards Antarctica, whose lives were in constant danger, and who were subject to disease, hunger, and discouragement.

Members of the Church in every part of the world—even those behind the iron curtain, will rejoice that a new, sacred temple is now to be built—this one for the use and convenience and for the blessing of the hundred thousand Church members in northern California, western Nevada, and southern Oregon.

# "Feed My Sheep"

by Elder Howard W. Hunter  
of the Council of the Twelve

ONE of the sights which has been typical of Palestine from the beginning of its history is the shepherd leading his sheep as they graze over the hillsides and the stony plateaus of that ancient land. Since the days of Lot, Ishmael, Jacob, and Esau, the appearance of these nomads has changed as little as the sheep.

The shepherd of today, as in the centuries past, wears a cloak made of sheepskin or woven from wool, camel's hair or goat's hair. He wraps it about him as a protection from the burning rays of the desert sun and the cold of the night. Usually there is an inner pouch to carry all kinds of articles and large enough to hold a lamb when it needs to be helped over the rough places or is sick or injured.

The shepherd's day begins at dawn. He calls to his sheep and gathers them about him. They know his voice. Unlike those who tend sheep in the western world by driving their bands across the ranges, the shepherds of the east lead the way and the flock follows.

He leads them to the green pastures where they graze in the cool of the morning, and at midday he guides them to a spring or well for water. After a rest, he takes them back to the pasture ground. They follow wherever he goes and expect him to never leave them. If he is away from them, or if a stranger appears, they are terrified and thrown into panic. When the little lambs become tired and cannot keep up with the older sheep, he carries them in his arms or in the pouch of his cloak until they get the needed rest.

The shepherd constantly provides for the sheep throughout the day; and, as the sun commences to



(For Course 10, lesson of November 11, "Feed My Sheep"; for Course 14, lesson of November 11, "Peter's Leadership"; for Course 26, lesson of December 9, "Teaching"; and for all Gospel teachers.)



set, he leads them to the fold. They are counted so not one shall be lost. The sheepfold is often an enclosure of rock piled high enough to prevent the jackals or the wolves from leaping over. Sometimes it is a cave in the side of the hill where the sheep can be protected from the wild animals which prowl about and the thieves who come to steal. The shepherd stays at the entrance to the fold, alert to the dangers of the night. On the night of the birth of the Saviour, it was to those who were tending the sheep that the angel made the announcement.

*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (Luke 2:8.)*

The dependence of the sheep on the shepherd and the responsibility of the shepherd to his sheep has had such effect on the pastoral life of the Israelites that it is ingrained into their laws, customs, and literature. The simple and picturesque life of the shepherd has provided beautiful imagery for the book of Psalms.

*The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (Psalm 23:1-4.)*

*Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; . . . (Psalm 80:1.)*

*So we thy people and sheep of thy pasture will give thee thanks for ever: . . . (Psalm 79:13.)*

*For he is our God; and we are the people of his pasture, and the sheep of his hand. . . (Psalm 95:7.)*

*Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. (Psalm 100:3.)*

The scriptures often refer to the helplessness of the sheep without a shepherd.

*My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have*

*been scattered in the cloudy and dark day. (Ezekiel 34:6, 12.)*

The love of the Saviour for those who are lost is shown by the parable of the lost sheep.

*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (Luke 15:4-7.)*

The humble circumstance of the shepherd and his sheep is molded into the allegory of the Good Shepherd and the fold.

*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. (John 10:1-5.)*

Jesus demonstrated His great love for people and for all mankind when He explained the parable by saying: "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11.)

Three times the Saviour asked Peter, "... Lovest thou me? ..." Peter answered on each occasion, "... thou knowest that I love thee. ..." Then Jesus said to him, "Feed my lambs," and "Feed my sheep." (John 21:15-17.)

The imagery of the shepherd as he leads his flock to the green pastures and the cool waters, protecting them from the thieves and wild animals, watching over them by night, helping the little ones over the rough places, and seeing that none strays away, makes clear to us what he meant when He said, "I am the good shepherd." If we love the Lord and have love for others, the picture of the shepherd comes back to our minds as we think of His words, "Feed my sheep."

*True worship is not a process of pure reason, but it comes from the heart and is the result of simple, living faith.*

# Worship from the Heart

by Maurice J. Taylor\*

*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. (Matthew 15:8.)*

## Nature of True Worship

True worship is inseparable from the individual, for body and spirit must cooperate in perfect communication with God and fellow men. (See *John* 14:23.)

*... Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:19, 20.)*

*Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. (Doctrine and Covenants 64:34.)*

The idea of worship expands in scope while one thinks of it. One cannot describe its fulness, for it seems to be found in every concept and pattern of living. Worship transcends both individual and group limitations. Some express it as an attitude or state of awe, with physical mechanics, tears, emotional expression, or meditation to the point of suspended animation, concerning specific places, objects, structures or times. Worship in this instance is but a postage stamp "put on" and "steamed off" as a response to a conditioned reflex. Sometimes worship takes the form of self-hypnosis.

The reader is referred to a choice statement of James E. Talmage, *The Articles of Faith*, chapter 22, paragraph 3.

We may worship any place, under any circumstance without form or even verbal utterance. A prayer from the heart uttered or unexpressed—in a twinkling of an eye—or as a secret continuous stream from the mind is illustrative.

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(For Course 18, lesson of November 25, "Worship"; and for Course 26, lesson of September 9, "Worshipping the Only True God.")  
\*Dr. Taylor is a specialist of Internal Medicine and is president of Temple View Stake.

## How Does One Worship from the Heart?

*I give unto you these sayings that YOU MAY UNDERSTAND and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. (Doctrine and Covenants 93:19.)*

The grand key of worship from the heart is understanding. The Latin word for heart, *cor*, guides us: C—conversion, O—ordinances, R—revelations. Many are members of the Church but are not converted.

Jesus admonished Peter:

*... I have prayed for thee, that thy faith fail not: and WHEN THOU ART CONVERTED, strengthen thy brethren. (Luke 22:32.)*

With baptism, confirmation, and receipt of the Holy Ghost, we may be sanctified and receive of His Spirit. Individual revelation comes from the spirit of truth that the Father may be revealed unto us, that we may partake of His fulness. We cannot worship God in ignorance.

*... We know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (Doctrine and Covenants 20:29.)*

Worship is akin to a prayer of faith, a continuous communication with our Father in heaven. For even in our sleep we can receive direction and awaken with inspired knowledge. True worship is not a process of pure reason, but comes from the heart, a result of living faith.

We should have the knowledge and security of walking with God and feeling that He is mindful of us. We must always keep self in mind, for the most effective worship of God comes when we are aware of our individual relationship to God. But we must likewise consider our relationship to fellow men, for we cannot worship God if we refuse to help our fellow men. "... If ye are not one ye are not mine."

(Doctrine and Covenants 38:27.) Why pray for the human race if we refuse to forgive, love, help the poor in our dooryard and lift them to greater knowledge and understanding of God? Personal knowledge and spiritual experience do not suffice, for these cannot be directly transferred to others. However, by meeting together often we can feel of each others' spirit and by a "hidden language" exchange spiritual ideas which cause us to grow in understanding and to be motivated to the fulness of living. Others can sense the power of your spirit. Many can be blessed and led to salvation by the force of your faith.

Know yourself. See your behavior in relationship to yourself, the Church, your fellow men and God.

You are the offspring of God and are entitled to the fruits and blessings of such heritage. The right to worship and receive His communication is inherent.

*For if you keep my commandments you shall*

*receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. (Doctrine and Covenants 93:20.)*

Search the scriptures and get understanding that you might truly worship God with all your heart.

*... Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (Alma 17:2, 3.)*

*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (John 4:23.)*

## I WAS A BABY WHEN I CAME

Words and Music  
by Alexander Schreiner

I was a ba-by when I came, you were a ba-by when  
you came, we were all ba-bies when  
we came from heav'n a - - bove.

(For Course 1, lesson of November 4, "When I Came to Live with My Family"; and for Junior Sunday School children.)



McKay. The newly installed president said that "it was very unexpected for him to be called to be president." David O. McKay told the group that he "felt his inability to fill his position when he could see others that were more capable to occupy it than himself," but "he felt to press on with the help of the Lord."<sup>1</sup>

On this day six boys were assigned subjects on which they were to speak at the next meeting.

The minutes for Dec. 13, 1888, carry a report on five of these talks. "David O. McKay," writes the secretary, "gave a lecture from the Bible and prayed the blessings of the Lord upon us." The minutes further indicate that the program for the next meeting was read.

At the quorum meeting held on Dec. 20, 1888, David O. McKay gave the benediction. On Jan. 10, 1889, David O. McKay called the meeting of the Second Quorum of Deacons to order. During the course of this meeting, D. O. McKay said that "he would respond to the call [evidently a call to speak], although he was not very well prepared." He spoke on the life of Joseph Smith.

On Jan. 17, 1889, "D. O. McKay said that he was well pleased in meeting with us and would respond to every call that was made of him." At the quorum meeting held Jan. 26, 1889, "David O. McKay gave a sketch of his life." Unfortunately, no details were recorded.

The quorum meeting for Feb. 2, 1889, was called to order by David O. McKay. The secretary reported that on that occasion, "David O. McKay felt well in seeing so many here, and he said he could see we were improving."

On Nov. 24, 1890, the minutes read as follows: "D. O. McKay gave a lecture from the Book of

Mormon; he spoke of the rebellious sons of Alma and King Mosiah and of the angel visiting them. He also spoke of the sons of Mosiah preaching the Gospel to the Lamanites and of Alma preaching to King Lamoni."

The minutes for Dec. 15, 1890, state that "David O. McKay made a few remarks; he also gave us many good instructions." On Dec. 15, 1890, D. O. McKay signed the minutes as secretary. Louis W. Felt, as secretary on Mar. 4, 1891, recorded that "David O. McKay made a few remarks. He said if we come to these meetings with the intro [intention] of learning something, we will be benefited; but if we did not come here to learn, we would not be benefited." David O. McKay's brother, Thomas E. McKay, was president of the quorum at this time.

Thomas E. McKay, acting secretary and president of the quorum, noted in the minutes for Oct. 21, 1891, that "David O. McKay said that he never had better times than in the Deacons quorums. He said we should think of what was being spoken and try to keep track of the different subjects, and he gave us many good instructions." Besides giving a talk, David O. McKay pronounced the benediction.

These minutes, covering a period of nearly three years, indicate that Deacon David O. McKay was an active member of his quorum, that as a deacon he honored his priesthood. His short talks given before the members indicate that he studied the Bible, the Book of Mormon, and the life of Joseph Smith. They also reveal that he tried to encourage the quorum members to do better.

Implicit in these minutes are some of the sterling qualities of character which have made President David O. McKay the great religious leader that he is—humility, a sincere desire to honor his priesthood, an eagerness to learn, a desire to teach, and a thoughtfulness of others.

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#### PHOTO AND ART CREDITS

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321, Outside Back Cover, lay-outs.

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# Utah in the Eyes of the Nation

by L. H. Kirkpatrick\*

*The story of the changing image of the Mormons is one which should interest educated people everywhere, regardless of their religion; for this story is one of the literal triumphs of education over prejudice.*

## Early Image of the Mormon

The early image of the Mormon was an ugly one, painted in mud, spattered with blood.

Yet they have survived a library of abuse and are today not only accepted, but are an admired and respected people.

Time alone might have won toleration of the people who settled here, in spite of the volumes of abuse fired at them. But neither time nor persistent, quiet faith would have won them nationwide approval as a people. Members of the Amish or Jehovah's Witnesses can tell you their people are far from being respected.

Novels about the Saints numbered into the hundreds, but the character types were not that numerous. Ignorant, cruel, women-chasing, and women-degrading were the portrayed attributes of most Mormon men. The women were usually described as stupid or despoiled victims of brutal enslavement.

Probably the first adult education in America was the school of the prophets in Kirtland. Most of the so-called ignorant fanatics who were leaders of the Mormons spent two winters studying Hebrew.

Yet their reputation in Ohio was not that of even educated, much less learned men.

When they settled in Missouri, they took their book learning and their books with them; but their neighbors in both Clay and Jackson County said they were very little elevated in learning above ignorant slaves. A manifesto issued against them tied them to vice and ignorance and shuddered at the thought of a day they might hold political offices or dominate juries.

(For Course 25, lesson of November 25. "Working for Better Schools," and lesson of December 9. "Preparing Those Who will Live afar"; and for Course 18, lesson of November 4. "Progress.")  
\*L. H. Kirkpatrick, "Utah in the Eyes of the Nation," *Utah Educational Review*, January, 1962, page 15.

"Mr. Kirkpatrick is not a member of the Church of Jesus Christ of Latter-day Saints. He is the Librarian of the University of Utah with the rank of Professor. He won from Stanford University his A.B. degree in 1929 and his M.A. degree in 1935. He has done graduate work at the University of Chicago. He is in demand as a lecturer and writer because of his careful scholarship and penetrating analyses.

Welcomed to Illinois with sympathy, the Mormons were quick to show their love for learning. They founded a university and planned a library which would be a "city of books."

## Victims of Propaganda

Here again they were soon the victims of propaganda. One charge was that they were horse thieves. Governor Ford,<sup>2</sup> no hero to the Mormons, checked in several villages. Each reported no horses taken, but each was sure some had been stolen in the next city.

Regarded with suspicion, and even fear, these people suffered because they were a solid, cohesive group. So long as they were a separate society, no amount of public relations nor publicity could help them.

## Prejudiced Reports Flourished

When they settled in Utah, those who visited them or lived among them reported a depressing picture.

Mrs. Ferris,<sup>3</sup> wife of the first secretary of state, reported that the only culture came from the lending library of a gentle merchant. Yet the Territorial Library was one of the great book collections in America. However, it was housed in the Council Meetinghouse, and was staffed by Mormons.

Schools were founded even in Winter Quarters, but they were written off with this comment by one observer:

*In Great Salt Lake City there is a schoolhouse in every ward, and schools have been kept up in most of them; but they are wretchedly managed, and so far have proved to be hotbeds of vice rather than places of instruction. The children and youth now growing up, and for the improvement of whom these means of instruction are provided, are ungoverned and ungovernable, in and out of school; and so far from any effort being made to remedy the evil, this*

<sup>2</sup>Thomas Ford, *History of Illinois*, 1854; Griggs, Chicago, page 331.  
<sup>3</sup>Mrs. B. G. Ferris, *The Mormons at Home*, 1856; Dix and Edwards, New York, page 101.

youthful turbulence is complacently regarded as evidence of their celestial descent.<sup>4</sup>

Other writers went on to doubt even the existence of a sense of humor among the Mormons. The idea that the Mormons were long-faced, solemn, and stupid dupes of a somewhat sinister organization received this documentation in a world conference of Protestant religious missions, held in London in 1888.

*Now I want to give you two pertinent illustrations of what can be done through education, especially in reaching the more unimpressible, unapproachable people as a preparation and as a hand-maid to evangelization. Years ago, among the Mormons of Utah, there went a gentleman who undertook the superintendence of the missions. Now we have had great difficulty in reaching the Mormons, not only on account of their bigotry, but on account of their stolidity and stupidity. He began by attempting to reach them by means of a public lecture on humour, but they were so stupid that he was obliged to repeat and explain his jokes. First, their muscles would relax from their rigidity, and after the fourth or fifth explanation, they would burst into a guffaw of laughter.<sup>5</sup>*

If the foregoing report of a doctor of divinity seems a bit hard to believe, the report of assistant surgeon Bartholow, included in the report of the surgeon general of the United States, in 1860, stretches credulity even further. The report says:

*The Mormon, of all the human animals now walking this globe, is the most curious in every relation . . . the Mormon people have arrived at a physical and mental condition, in a few years of growth, such as densely populated communities in the older parts of the world, hereditary victims of all the vices of civilization, have been ages in reaching . . .*

*. . . It is a curious fact that Mormonism makes its impress on the countenance . . . there is, nevertheless, an expression of countenance and style of feature which may be styled the Mormon expression and style; an expression compounded of sensuality, cunning, suspicion, and a smirking self-conceit. The yellow, sunken, cadaverous visage; the greenish colored eyes; the thick protuberant lips; the low forehead; the light yellowish hair; and the lank angular person, constitute an appearance so characteristic of the new race, the production of polygamy, as to distinguish them at a glance. The older men and women, present all of the physical peculiarities of the nationalities to which they belong; but these peculiarities are not propagated and continued in the new race; they are lost in the prevailing Mormon type.<sup>6</sup>*

One writer, an Englishman, postulated the theory that the Mormons were so humorless because so

many converts were Danes, Swedes, and Norwegians.

Interestingly enough, the only region of Utah to produce a real wealth of humorous nicknames and anecdotes worth putting into a thesis is Sanpete County,<sup>7</sup> full of the very people the Englishman worried about.

#### Missionaries Were Sent to Utah

Actually, in the 1870's there were probably more missionaries being sent to Utah than Utah was sending to the outside world. As an attraction to the local citizens, each group opened free schools. The theory was that Mormonism could not survive education.

The chief field agent of each group had to send reports back east, impressing people with the need for enlightenment.

Here is a typical anecdote:

Missionary speaking to Utah children: "Were you ever taught as children from the Bible?"

"No, I know nothing about it. Grandfather used to come to the house and preach to us girls and tell us about Joseph Smith and his revelations; but that, with preaching in the meetinghouse, is all the instruction we got."<sup>8</sup>

That Mormons were non-Christians was accepted without question by a professor at Amherst, Melvil Dewey, who devised the classification scheme used in most of our libraries. In his early editions, and as late as 1912, he put the Mormons in 296—between the Hebrews and the Mohammedans.

#### The "Saints" in Fiction

If this classification seemed opinionated, what was done to the Saints in fiction carried slanting to the point of slander.

In the first place, the novel itself was regarded with suspicion as likely to weaken the moral fiber of the reader. Reverend Everett said, for instance, he would never have helped get a public library for Boston if he thought novels would be on the shelves.

Yet, many high-minded people endorsed anti-Mormon novels as being socially valuable.

Between 1843 and 1930, almost 100 novels about the people of Utah appeared. Ninety-eight were analyzed in a doctoral dissertation at the University of Colorado.

Dr. Hock<sup>9</sup> concluded that the vast majority are of no historical value. They show all Mormons as "scoundrels of beast-like proclivities."

Massacres, forced marriages, brothers courting  
(Continued on following page.)

<sup>4</sup>Lucille Johnson Butler, *Ephraim's Humor*, 1950; University of Utah, Salt Lake City, Utah.

<sup>5</sup>*The Spirit of the Missions* (periodical), 1876; page 129.

<sup>6</sup>Cassie Hyde Hock, *The Mormons in Fiction*, 1941; University of Colorado, Denver.

<sup>7</sup>Nelson Winch Green, *Mormonism, Its Rise, Progress and Present Condition*, 1870; Belford and Bliss, Hartford, Connecticut.

<sup>8</sup>*Report of the Centenary Conference on the Protestant Missions of the World*, Vol. 2, edited by the Rev. James Johnston, 1888; Revell, New York; page 202.

<sup>9</sup>U. S. Senate, 36th Congressional Session Executive Document 52, Statistical Report Prepared under Direction of the Surgeon General, 1860; Washington.

## UTAH IN THE EYES OF THE NATION

sisters, fathers wooing daughters, wife swapping, secret police, blood atonement, suicide, and insanity made these fit "only to shock readers who are looking for thrills and blood and tears."

It was not until the 1930's that novels began to treat the Mormons with some objectivity.

Yet, by the thirties the Mormons were beginning to receive national recognition and respect—in spite of a library of abuse against them.

The reason is debatable—but here is my theory.

### Education Leaders for America

By 1930, the Mormon faith in education had produced more scientists and educators than Utah could absorb. They were finding places on the faculties of institutions all over America.

When Thorndike of Columbia made a study of the origin of men listed in *American Men of Science* and *Who's Who in America*, Utah produced more leaders per thousand of population than any other state in the Union. Yet, his article "The Origin of Superior Men," in the *Scientific Monthly*<sup>10</sup> reached only 24,000 subscriptions.

It was in the thirties that I was asked at the University of Chicago: "How long can Utah afford to go on training educational leaders for the rest of America?"

My answer still applies, I believe. "We would rather have our sons and daughters go out as college professors, schoolteachers, and research workers than have a name like Uties used on us, as Okies describes the poor uneducated hillbillies described in *Grapes of Wrath*."

### Utah Leads in Achievement

Dr. Raymond Hughes of Iowa State College published a book called *Education, America's Magic*.<sup>11</sup> In it he analyzed the achievement of the various states. Utah led the nation.

Here again, the audience reached was trivial. His book was published by the Iowa State College Press of Ames, Iowa. A sale of 10,000 copies is phenomenal for such an item.

Modern transport and communication have done a great deal to inform Americans about Utah.

It is rather difficult to listen to the Tabernacle Choir singing Christian hymns Sunday after Sunday, and then continue to classify the Mormons as heathens.

### Visitors Form Hasty Opinions

As Americans traveled more and read more travel books, they became skeptical of experts who tried

to write up a state or a nation on the basis of a week or a month among the inhabitants.

Stephen Leacock, for instance, marvelled at visitors to America who could look into their hats on the way from the ship to the hotel and come up with impressions of our culture.

We realize today that it is possible for people to live among us for one, two, or three years and still not get to know us.

To be sure, they will become aware of the Pioneer Day celebration and conference. They may even watch snatches of both on television. Beyond that, it is possible to live in little islands of outlanders, working hard to remain separate.

### Utah Judged by Living Symbols

Actually Mormons outside Utah become the living symbols by which the state they founded is judged.

In every state of the Union, including the two newest, there are educators who were born in this state, educated in part here, but who have found better jobs outside of Utah.

It has been only since 1946, and the return of A. Ray Olpin to Utah, that we have had a research center at the university great enough to pull to Utah men like Eyring, Hawkes, Christensen, Bentley, and scores of others. Yet the years they spent in the name schools—Princeton, Ohio State, and Columbia—were really years of service to Utah.

To give another example, the head reader's adviser at the New York Public Library is a Snow College girl, Mary Hatch. Those who receive her efficient service will have quite a different estimate of the Saints from those who base their knowledge on the Berrien collection alone.

In the early 1900's, A. N. Sorensen, N. A. Pedersen, and George Thomas were attending Harvard; they went to an open house for graduate students. As they went through the receiving line and were announced as being from Utah, all conversation ceased and cold silence fell over the room. A. N. Sorensen said: "It was as if someone had announced to the Roman Senate that the Gothic barbarians were at the gates of Rome."

Today, there are three Mormons on the staff of Harvard, two on the faculty of M.I.T., two at Yale, one at Vermont, one at New Hampshire, and so on throughout New England, and indeed all over America. In fact, we have come so far that a boy from the Beehive State now teaches at Duke University, and his field in the department of sociology is courtship and marriage.

(Concluded on page 323.)

<sup>10</sup>Edward Lee Thorndike, "The Origin of Superior Men," *Scientific Monthly*, Vol. 56, May, 1943, pages 424-433.

<sup>11</sup>Raymond Hughes, *Education, America's Magic*, 1946; Iowa State College, Ames, Iowa.



# Liberty under Law<sup>1</sup>

by George S. Ballif.\*

EDITOR'S NOTE: Although the Law Day observance discussed in this article concerns the government of the United States of America, the same type of reverence for law is observed in other countries where justice and liberty prevail and where governments have been founded for the good of the individual with the concept of liberty under law.

**T**OMORROW<sup>2</sup> the Communist world will celebrate the traditional May Day observance of its basic concept of statism in parades of military might throughout that world. Tomorrow<sup>2</sup> the people of the United States will celebrate Law Day—USA, established by Congress and by an official proclamation of the President of the United States, to do homage to the dignity and worth of the individual and the concept of liberty under law.

The idea of human liberty which dominates the free world, we are convinced, is mightier than the military force of the Soviet dictatorship. So, at this fifth anniversary of Law Day—USA, we salute the rule of law under which our liberties are structured and perpetuated.

As was said in the proclamation of the President of the United States of America, "Law is the strongest link between man and freedom; and by strengthening the rule of law, we strengthen freedom and justice in our own country and contribute by example to the goal of justice under law for all mankind."

John Adams, distinguished colonial lawyer and patriot, had a profound conviction that American freedom could only be preserved if the rule of law were made supreme. His faith in this concept was exemplified when, in 1720, he undertook the defense of British soldiers who were charged with causing the death of four citizens, killed by British gunfire in the Boston Massacre.

Although Adams was a leader among the patriots fighting the oppressive measures imposed upon the colonists by the British Crown, he did not hesitate to accord the soldiers of the king the defense he

believed they were entitled to under the law. He was not only dedicated to the concept of "liberty under law," but also that the colonies were living under a "government of laws and not of men."

So today we venerate these concepts as we salute the rule of law. When we think of law, we mean not only the policeman on the corner and the officer on the highway, the judge on the bench and the lawyers in the courtroom, and the dramatic T.V. battle of wits between the D. A. and the defense, and the hair-raising exploits of the private eye; but we mean law as the foundation upon which American freedoms are based, which is as much a part of our daily life as the air we breathe.

Think for a moment what it would mean to "live, liberty, and the pursuit of happiness" if our system of laws suddenly broke down. We need only contemplate what happened in Cuba, 90 miles from the free soil of America. The rule of law there failed, and the whole system broke down. What happened? Private property was confiscated in the name of the state. A firing squad was substituted for the courts, and tyranny supplanted liberty.

Failure to revere the law renders liberty meaningless. This is why a great American lawyer, Abraham Lincoln, admonished the American people to:

*Let reverence for the laws be breathed by every American mother to the lisping babe that cuddles on her lap; let it be taught in schools, in seminaries, and in college; let it be written in primers, in spelling books, and in almanacs; let it be preached from the pulpit, acclaimed in the legislative halls, and enforced in courts of justice; and in short, let it become the political religion of the nation; let the old and the young and the rich and the poor, the grave and the gay of all the sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.*

Failure to keep the spirit of liberty alive in our hearts makes the rule of law as "sounding brass and a tinkling cymbal." In the language of Learned Hand, one of the greatest of the American judges:

*Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can do much to help it. . . . The spirit of liberty is the spirit which is not too sure that it is right, the spirit which seeks to understand the minds of other men and women, the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who nearly 2,000 years ago taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.*

(For Course 28, lesson of November 25, "Submission to Secular Authority"; and for Course 18, lesson of October 14, "Freedom.")

\*Reprinted by permission from an address, "Law Day—USA," by George S. Ballif, before the student body of Brigham Young University, Apr. 30, 1962.

\*Brother Ballif is a Provo attorney and civic leader, and is immediate past president of the Utah Bar Association. He was representing the Utah and the American Bar Associations.

<sup>1</sup>May 1, 1962.

# What I Learned about Solomon's Temple

by Michael D. Nibley\*

**EDITOR'S NOTE:** Michael Nibley was asked by the Instructor Committee to do research and to write an article from a boy's point of view on the building of Solomon's Temple. This he did, entirely on his own. Following is the result of his project, written to help others of his age group understand more about this ancient building.

While the children of Israel were coming from Egypt and had not settled down to have permanent homes, they had to build a temple that they could move around with them. They called it the tabernacle; and, for its structure, I quote K. A. Kitchen:

*The Tabernacle reputed to have been constructed during Israel's journeying was in essence "a portable temple" and was in fact a prefabricated structure for religious use, to employ modern terms. Its construction of vertical boards, frames, tenons, sockets, bars, gold overlaid, with curtains and coverings, was designed for ready erection and dismantling. Too often in the past, this structure has been dismissed as "quite unrealistic," or, "its very possibility is doubtful," by some Old Testament scholars. In actual point of fact, there is ample Egyptian evidence for long and regular use of these prefabricated structures, especially for religious purposes, to refute easily the misplaced charge of late fantasy emitted by such scholars.<sup>1</sup>*

This was the form of the temple until Solomon's reign.

King David was not allowed to build a temple, though most of the preparations were made either by him or during his reign. The plans were made while he was king; and he made a contract with Hiram of Tyre, a seaport of Phœnicia, for help with the building of the temple.

Solomon first came to know Hiram when Hiram sent an ambassador to congratulate Solomon when he became king. Another ambassador was sent by Solomon to ask about help in building the temple. Hiram agreed to help. The two kings sent many letters back and forth about the temple; and Josephus, many years later, claimed that he found these letters in the Tyrian library.<sup>2</sup>

In the four hundred and twentieth year after the children of Israel had come to Jerusalem, the temple was begun.<sup>3</sup> The contract with Hiram (also spelled Hiram, Huram, and Churam) of Tyre said that the Phœnicians would supply wood, such as algum, fir, and cedar from Lebanon, a territory of Phœnicia, and float it by sea down to Joppa, a city that was only about forty miles from Jerusalem. The Jews would take it the rest of the way.<sup>4</sup> Also, the most skilled workmen in the ancient world lived in Phœnicia. So you can see, without Hiram of Tyre, the temple would have been either a shack or a "flop." But there was another side to the contract, which said that Solomon had to give Hiram's men barley, wheat, and oil.<sup>5</sup>

The design of the temple was very much like Assyrian, but it was really Jewish. Some of the main designs were cherubim, lilies, and pomegranates. Cherubim were something like griffins or sphynxes, but they were actually neither. They were supposed to guard sacred or holy things. The lily was the flower of the Land of Promise and the pomegranate was its fruit.<sup>6</sup>

If you were to take a tour of the temple, starting at the top and going down, the first thing you would

[For Course 8, lesson of November 11, "Solomon, the Temple Builder"; for Course 6, lesson of November 25, "Our Temples—for Sacred Service"; and lesson of December 2, "Our Temples—Aids to Right Living"; and for home use.]

\*Michael Draper Nibley is the 9-year-old son of Hugh and Phyllis Draper Nibley. He is a student at Joaquin School in Provo, Utah, is active in Sunday School and Primary in the Manavu Ward, Provo Stake, and is a Cub Scout. He enjoys swimming, drawing, reading, playing with his three brothers and two sisters, and he is learning to play the violin.

K. A. Kitchen, *Faith and Thought*, Vol. 91, 1959-60; page 187.

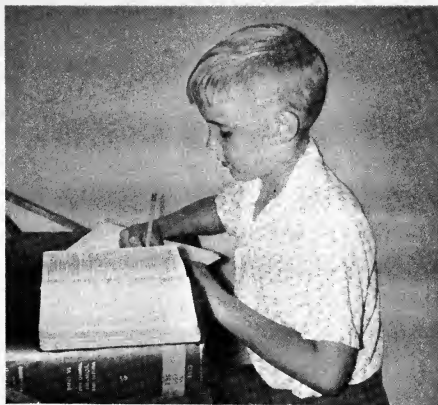
<sup>1</sup>Emanuel Schmidt, *Solomon's Temple in the Light of Other Oriental Temples*, 1902; pages 32-35.

<sup>2</sup>1 Kings 6:1.

<sup>3</sup>1 Kings 5:8-10.

<sup>4</sup>1 Kings 5:11.

<sup>5</sup>A. Eidersheim, *Bible History*, Vol. 5, 1949; Eerdmans, Grand Rapids, Michigan; pages 71, 72.



*Michael D. Nibley preparing this report.*

see would be the chambers, which were small rooms. Of these the first one you would see, or the one on the top floor, would be seven cubits wide, the one on the middle floor six cubits, and the one on the bottom only five cubits.<sup>7</sup> (A cubit is about a foot and a half.) The Bible does not tell what these chambers were used for, but we think today that they were rooms where the priests lived and where the sacred things were stored.<sup>8</sup>

As you go down the thin, winding stairway, you look through the slit windows out on the rest of the buildings that came along with the temple.

At the bottom of the stairs on your imaginary tour you would come to a room that the guide would tell you was the holy place. The walls of this room were decorated with gold overlaid carvings of cherubim, palm trees, and open flowers in the cedar. There were many lavers, which were a sort of big round bowl on wheels.<sup>9</sup> You would see at the back of the room an altar of incense and a table for shewbread, both overlaid with gold. On the table you would see ten candles all burning fiercely, five on each side, with gold implements, such as fire-pans, pokers, snuffers, etc.<sup>10</sup> The guide tells you that the room is 40 cubits long, 20 cubits wide, and 30 cubits high. You figure this out in your head as 60 feet long, 30 feet wide, and 50—no forty-five feet high.

At the very back of the holy place you see a curtain of variegated linen with a double folding door held by glimmering gold hinges. The guide tells you that the holy of holies is on the other side.

As you come out of the temple you see two brass pillars, the Jachin and Boaz, rising eighteen cubits high, plus a lily of five cubits above the porch. They,

and all the other pillars and metal work for the temple, were cast somewhere between Succoth and Zarethan by Hiram Abu, a Phœnician but not the king, who was a professional maker of such things. In 1949, hundreds of years after the temple had been destroyed, these casting-grounds were found.<sup>11</sup> You lean against one of these pillars and hear about the holy of holies, or oracle. Your guide says that the oracle is the place where the ark of the covenant was kept. God had his "cloudy presence" there.<sup>12</sup> Guarding the ark were two big cherubim of olive wood, overlaid with gold. Each one stood so that one wing tip touched the wall and the other one, ten cubits away, met with the other cherubim's wing tip in the center of the room. No one was allowed in the holy of holies except for the high priest once a year.

The next thing you see as you leave the porch is a large basin decorated with knobs, similar to a laver, but much bigger, being ten cubits from rim to rim. It was supported on the backs of twelve oxen in groups of three looking toward each of the four directions. None of the books I read said anything about what this basin was used for, but my brother says it sounds just like the baptismal font in the Salt Lake Temple where he was baptized for the dead.

The temple was not alone but is one of many buildings. This is their order as you go out from the temple: the palace of the Pharaoh's daughter, Solomon's private home, the throne room, the porch of pillars, and the house of the forest of Lebanon. These buildings do not have much to do with this article, so I will stop.

<sup>7</sup>1 Kings 6:6, 10.

<sup>8</sup>A. Edersheim, *Bible History*, page 78.

<sup>9</sup>Jewish Encyclopedia, Vol. XII, pages 98-101.

<sup>10</sup>Jewish Encyclopedia, Vol. XII, pages 98-101.

<sup>11</sup>Emanuel Schmidt, *Solomon's Temple in the Light of Other Oriental Temples*, pages 32-35.

<sup>12</sup>A. Edersheim, *Bible History*, page 91.

## "Good Tidings of Great Joy" Suggested Christmas Worship Services

Dec. 23, 1962

### Senior Sunday School

Devotional Prelude.

Opening Hymn: "Silent Night,"  
Hymns—Church of Jesus Christ  
of Latter-day Saints, No. 160.

Invocation.

Hymn by Congregation: "O Little  
Town of Bethlehem," No. 165.

The effectiveness of this Christmas story will depend upon the thoroughness with which the Readers and Choral groups prepare. The individual readers should be chosen to give a variation in voice quality as well as their ability to inspire reverence.

Male Reader:

*And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*

*And all went to be taxed, every one into his own city.*

*And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David):*

*To be taxed with Mary his espoused wife, being great with child. (Luke 2:1, 3, 4, 5.)*

Female Reader:

*And so it was, that, while they were there, the days were accomplished that she should be delivered.*

*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (Luke 2:6, 7.)*

Choral Reading by Girls:

*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

*And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.*

*And the angel said unto them, (Luke 2:8, 9, 10.)*

Male Reader:

*Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

*And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (Luke 2:10, 11, 12.)*

Female Reader:

*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, (Luke 2:13.)*

Hymn by Congregation or Special

Chorus: Chorus only of "Far, far Away," Hymns, No. 33.

Female Reader:

*And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,*

Choral Reading by Boys:

*Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (Luke 2:15.)*

Male Reader:

*And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. (Luke 2:16.)*

Hymn by Course 6 Children:

First verse only of "Away in a Manger," *The Children Sing*, No. 155. (Sung from the place where they sit in the chapel.)

Male Reader:

*Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,*

*Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

*... And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.*

*When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:1, 2, 9, 10.)*

Female Reader:

*And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him:*

*and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (Matthew 2:11.)*

Hymn by Congregation: First verse and chorus of "With Wondering Awe," Hymns, No. 209.

Male Reader:

*And thus the prophecy made by Isaiah was fulfilled.*

Combined Choral Reading (male and female readers and girls and boys):

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. (Isaiah 9:6.)*

Sacramental Hymn: "Jesus, Once of Humble Birth," No. 88.

Sacramental Service.

Separation to Classes.

—Committee:

Lorna C. Alder, Chairman,  
Edith B. Bauer, Florence S. Allen,  
Clarence Tyndall, Dale H. West.

### Junior Sunday School

Devotional Prelude.

Opening Hymn: "Away in a Manger," *The Children Sing*, No. 155.

Invocation.

Hymn: "Christmas Cradle Song," *The Children Sing*, No. 153.

"A Christmas Cantata," *Sermons and Songs for Little Children*, by Moiselle Renstrom, pages 17-19.

Suggestions for the cantata may be found in the November, 1962, Junior Sunday School music preparation helps.

Sacramental Hymn: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15.

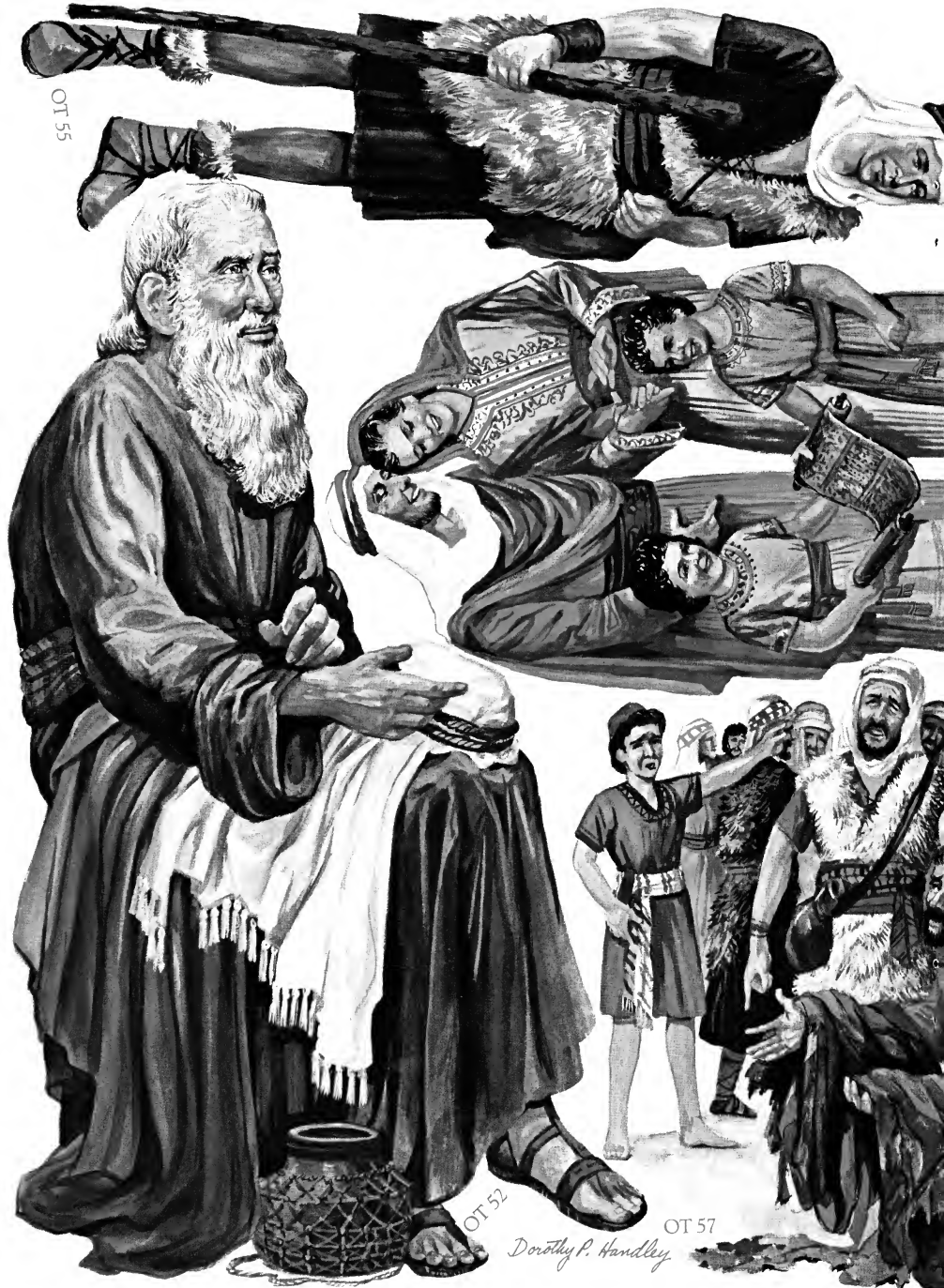
Sacramental Service.

Separation to Classes.

—Committee:

Lorna C. Alder, Chairman,  
Edith B. Bauer, Florence S. Allen.





# HABAKKUK

## A Prophet with a Problem

*O Lord, how long shall I cry,  
and thou wilt not hear!  
Even cry out unto thee of violence,  
and thou wilt not save!  
Why dost thou shew me iniquity,  
and cause me to behold grievance?  
For spoiling and violence are before me:  
and there are that raise up strife and contention.  
Therefore the law is slackened,  
and judgment doth never go forth:  
For the wicked doth compass about the righteous;  
therefore wrong judgment proceedeth.—Habakkuk 1:2-4.*

**T**his is the problem, the “burden which Habakkuk the prophet did see” — the wicked appear to prosper, while the righteous frequently suffer! “Why?” he asks. “How long shall it be so?” He complains and even questions the Lord for letting it so be.

His problem is not peculiar, however. In the scriptures, Job,<sup>1</sup> Jeremiah,<sup>2</sup> and Joseph Smith<sup>3</sup> are among those that have felt in times of persecution and trial much as Habakkuk felt. In the *Psalms* are many supplications, pleading with God to hear in times of bitter tribulation. Even Jesus quoted one of those, crying out in anguish from the cross, "My God, My God, why hast thou forsaken me?"<sup>4</sup> Doubtless every man sometimes feels forsaken by God.

Habakkuk's miseries likely arose in the days of Judah's degeneration, after the time of Assyria's conquest of northern Israel, and before the time when Babylonia came to carry the remaining tribe, Judah, away into captivity. The religious reforms of Hezekiah in his century, and those of Josiah a hundred years later (about 620 B.C.) had put the just and the right at the helm in Judah for a time. But as always, resurgent corruption in politics, in morals, and in religion swiftly reappeared when the champions of right were gone.

Religious compromises, induced by the desires of the liberal and the libertine, ever seeking to soften the restrictions and responsibilities of Israel's covenant faith, brought derision and persecution upon the "pious" and the "faithful." Under these conditions Jeremiah suffered, and it is likely that this was also the setting of Habakkuk's ministry.

Thus it is that he cries out against the iniquity, grievance, spoiling, violence, strife, and contention on every side, for the processes of justice and execution of the law seem endlessly delayed when the righteous are encompassed about by the wicked.

When he asks, "How long shall I cry and thou wilt not hear?" the Lord answers with a promise. This decadence, He says, shall soon be swept away. The Chaldeans are coming upon Judah, and "... that bitter and hasty [impetuous] nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs"<sup>5</sup> will be the Lord's tool of wrath upon His rebel-children.

At this reply the prophet is quite nonplussed. With some effort at reverence and restraint, he recognizes that God is ever at the helm and that He establishes justice and ordains correction. But since He is of "purer eyes," the prophet asks how He can look on and let these who are more wicked still devour His people.<sup>6</sup>

After this inquiry, and near fault-finding with the Lord, Habakkuk feels that surely he has over-

stepped his privilege as a prophet, and anticipates rebuke:

*I will stand upon my watch,  
and set me upon the tower,  
And will watch to see what he will say unto me,  
and what I shall answer when I am re-  
proved.<sup>7</sup>*

He receives his answer; and lo, it is not really reproof! The answer is like that which came to the others who asked:<sup>8</sup> *Wait; be patient and humble; the judgments are not all in as yet. You do not know the ends to which the ways of God shall lead.*

Then the Lord gave him vision of the things that shall come at last, at their appointed time, and told him they are worth waiting for. Certain principles were reiterated. The man whose soul is lifted up in pride is not upright with God but the humble and just shall live by means of their faith,<sup>9</sup> and they shall not be disappointed. Woe is pronounced upon the evil-doers of society — the drunkard, the proud, the thief, the covetous, the violent and iniquitous oppressor, and the worshipper of things made by the hands of man. On the other hand, the millennial promise is made to Habakkuk as to Isaiah, that at last "... the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."<sup>10</sup>

The message ends with a warning and another reassurance: "... the Lord is in his holy temple: let all the earth keep silence before him."<sup>11</sup>

After this experience, Habakkuk felt inspired to utter a psalm of praise to God and trust in Him. In awe at the powers and glory of God, he poetically describes the power of Deity over all facets and functions of nature, and speaks of His might to overcome all of His enemies. Then in the spirit expressed also by Job who said, "Though He slay me, yet will I trust Him: ...,"<sup>12</sup> Habakkuk lists in six poetic lines<sup>13</sup> the disasters that could come to him, but strongly he avers in his last five lines:<sup>14</sup>

*Yet I will rejoice in the Lord,  
I will joy in the God of my salvation.*

*The Lord God is my strength,  
and he will make my feet like hinds' feet,  
and he will make me to walk upon mine  
high places ...*

It is for this trust in God in spite of the vicissitudes of life that Habakkuk's message is for us also today a wholesome stimulant.

—Ellis T. Rasmussen.

<sup>1</sup> Job 7, 9:20-26, 12:4-6.

<sup>2</sup> Jeremiah 15:15-18, 18:18-23, 20:7-18.

<sup>3</sup> Doctrine and Covenants 121:1-6.

<sup>4</sup> See, for example, *Psalms* 10, 13, 22 (quoted by Jesus in *Matthew* 27:46), 44, 74, 77.

<sup>5</sup> The "Chaldeans" are the same as the "Neo-Babylonians" who arose with Nabopolassar's dynasty after 625 B.C. and became the "world-power" of the Middle East after the crucial overthrow of Assyria in 614, 612, and 605 B.C. Nahum looked hopefully at the overthrow of Assyria; Habakkuk looked upon the rise of Babylon with fearful apprehension. The quotation is from Habakkuk 1:6.

<sup>6</sup> Habakkuk 1:13.

<sup>7</sup> Habakkuk 2:1. Note that this book, as most of the prophetic books, is all cast in Hebrew poetry.

<sup>8</sup> Job 36; Jeremiah 15:19-21; Doctrine and Covenants 121:7, 8.

<sup>9</sup> Habakkuk 2:4.

<sup>10</sup> Habakkuk 2:14; compare Isaiah 11:9.

<sup>11</sup> Habakkuk 2:20. This quotation is inscribed in the Idaho Falls Temple.

<sup>12</sup> Job 13:15.

<sup>13</sup> Habakkuk 3:17.

<sup>14</sup> Habakkuk 3:18, 19. Here the King James English phrases are simply set out in the natural lines of the Hebrew poetry.





### THE PICTURE

Artist Eugene Spiro has portrayed a background of bleak and cloudy gloom. While evil-doers prosper and good men suffer, the endurance of Habakkuk's faith is tried. His weary face shows uncertain hope as he hesitantly questions the Lord's delay of justice. But his faith is later justified, and the Lord reassures him — and us — that He will eventually establish justice and reward righteousness.

— Virgil B. Smith.



OT 56

OT 54

OT 53

OT 58



# JACOB'S GOLDEN YEARS

## *A Flannelboard Story*

IT was in the land of Goshen in Egypt that Jacob sat thinking. He was thinking of God, our Heavenly Father, and of the many, many blessings that had come to him. His heart was happy and he was very grateful. He was now in a land of plenty, and all his family were with him. They had come there upon invitation of the Pharaoh of Egypt and of Jacob's son Joseph, who ruled directly under the Pharaoh.

As Jacob sat thinking, he remembered his father, Isaac, and his lovely mother, Rebekah. He was grateful that they had taught him to worship God, our Heavenly Father. He remembered his twin brother, Esau, who now had a large family of his own. [End of Episode I.]

One thing that Jacob thought about often was his trip to the land of Haran where his mother once had lived. He had gone there to visit his Uncle Laban. It was while there that he had met Rachel, who was later to become his wife.

As he had left home, he walked northward, traveling in the daytime and resting at night. Each evening, after finishing his supper, he would say his prayers and then select a place to sleep. One night, he remembered, his bed was the hard ground and a large stone was his pillow. But in spite of discomfort, this became one of the most blessed nights in all of Jacob's life. It was during this night that the Lord gave him a glorious dream. In the dream, Jacob saw a ladder reaching from heaven to earth. On the ladder he saw angels who were going up to heaven and coming down.

As Jacob looked up to the top of the ladder, to his great delight he saw God. The Lord then spoke to Jacob. He told him that He was the God of his fathers, Abraham and Isaac, and that He was going to give him all the land in that place. He told Jacob, also, that He would bless him with many children. In addition, the Lord promised Jacob that He would be with him wherever he went and that He would bring him again to that land.

When Jacob awoke he felt so happy that he shed tears of joy. Kneeling upon the ground, he prayed with all his heart and soul unto God. He thanked Him for the glorious dream and for the precious promises that He had made to him.

Then Jacob took the stone that he had used for a pillow and made an altar of it. He poured oil upon the stone, and there he made a covenant with the Lord, saying, "... of all that thou shalt give me I will surely give the tenth unto thee." (*Genesis 28: 22.*)

This is the law of tithing that all faithful Latter-day Saints observe today. [End of Episode II.]

After Jacob had made this covenant with God, he journeyed on to the land where his uncle Laban lived.

As he neared the city, Jacob saw a well in a field. By it were several flocks of sheep. The shepherds had brought their animals here to water them.

As Jacob talked with the men, a lovely young woman approached with her sheep. The shepherds told Jacob that her name was Rachel and that she was the daughter of Laban. Jacob was delighted. He hurried to help his cousin. As he pulled back the large stone that covered the well so that he might water the sheep for Rachel, he told her who he was. Then he kissed her. Rachel was happy, too. She ran quickly to tell her father the wonderful news about Jacob and his arrival in Haran. [End of Episode III.]

Laban invited Jacob to stay with them and to assist him with his flocks of sheep and herds of cattle. This Jacob was glad to do. After seven years, Laban gave him for his service his daughter Leah, and after seven more years, Rachel, to be his wives. He also served several more years, receiving cattle and sheep for his pay.

Throughout the years that Jacob worked for Laban, the Lord blessed him abundantly. He came to have many cattle, sheep, camels, and servants. God also blessed him with many children, but most of all he loved Joseph, his son who now ruled Egypt. He was Rachel's son, too, and that in itself made him very special. [End of Episode IV.]

As Jacob sat thinking, he remembered the day that his other sons had returned from the desert, bringing Joseph's coat with them. They had let him think Joseph had been devoured by a wild animal. Oh, how grief-stricken and horrible he felt! How he wished that he had never sent Joseph on that errand. [End of Episode V.]

Then Jacob remembered that the story was not true. He remembered clearly the day that his eleven other sons had returned to Canaan from Egypt, bringing with them gifts of mules laden with the

(For Course 4, lesson of October 28, "The Bible Is a Record"; for Course 6, lesson of October 14, "The Bible—a Sacred Book"; and for home use.)

good things of Egypt, such as corn, bread, and meat. They were gifts from his son, Joseph, now ruler over all Egypt, and the Pharaoh, under whom he served. He remembered with the deepest gratitude ever the message of Joseph, which was, "... Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, ..." (Genesis 45:9.)

He remembered, too, his answer: "... It is enough; Joseph my son is yet alive: I will go and see him before I die." (Genesis 45:28.) [End of Episode VI.]

Now here he was in the land of Egypt, with Joseph and his family. All the others of his family were there, too. The Pharaoh had been very kind to all of them. He had given them rich pastures for their flocks and many rich fields for their grain. As his thoughts came, it was as though King David was speaking when he said:

*The Lord is my shepherd; I shall not want.  
He maketh me to lie down in green pastures: he  
leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the  
paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the  
shadow of death, I will fear no evil: for thou art  
with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence  
of mine enemies: thou anointest my head with oil;  
my cup runneth over.*

*Surely goodness and mercy shall follow me all  
the days of my life: and I will dwell in the house of  
the Lord for ever. (Psalm 23.)*

Truly these were golden years for Jacob — the years of memory and gratitude to our Heavenly Father who had been so good to him and to his family. [End of Episode VII.]

—Marie F. Felt.

## How To Present the Flannelboard Story

### Characters and Props Needed for This Presentation Are:

- Jacob, an elderly man, seated. (OT52.)
- Isaac and Rebekah, Jacob's parents, Jacob and his twin brother, Esau. (OT53.)
- Jacob, a young man, asleep on the ground, using a rock for his pillow. (OT54.)
- Jacob, a young man, standing. (OT55.)
- Rachel, standing. (OT56.)
- Some of Jacob's sons holding Joseph's coat of many colors. (OT57.)
- Joseph as ruler of Egypt. (OT58.)

**Scenery:** All will be the same on the left side of the flannelboard. It will be an outdoor scene. Jacob's tent is pitched and he is seated outside the tent.

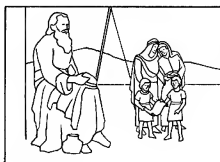
**Action:** Have the tent with Jacob (OT52) seated in front of it on the left side of the flannelboard. The actions and scenes that follow should appear on the opposite side of the board, since they are the incidents in his life that Jacob is remembering. His golden years are those of memory.

### Order of Episodes:

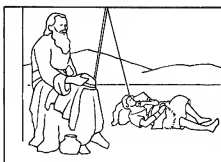
1. As Isaac, Rebekah, and Esau (OT53) are mentioned, place these figures on the board.
2. Jacob, asleep on the ground with his head resting on a rock. (OT54.) It was at this time that he had that wonderful dream.
3. Jacob (OT55) nears Haran. At the well he talks with shepherds. Jacob is seen talking with Rachel. (OT56.)
4. Rachel (OT56) introduces Jacob to her father Laban. He is invited to stay with them.
5. Jacob's sons (OT57) come to him with the coat of many colors.
6. Joseph's sons bring gifts of mules, etc., to him. They are gifts from the Pharaoh of Egypt and Joseph. (OT58.) Jacob is invited to come to Egypt to live and to bring all of his family with him. Jacob and his family leave for Egypt.
7. Jacob is alone once more with his thoughts as the twenty-third Psalm is recited. These are truly golden years. (OT52.)

### SUGGESTED ARRANGEMENT FOR SCENES

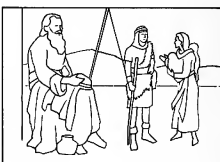
SCENE 1



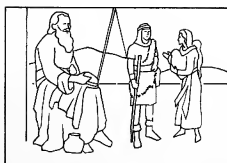
SCENE 2



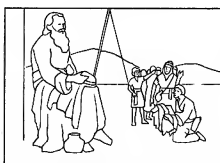
SCENE 3



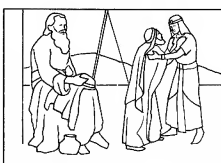
SCENE 4



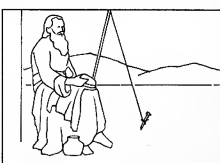
SCENE 5



SCENE 6



SCENE 7



# Plain and Precious Prophecy

by John L. Sorenson\*

**W**HAT is it like to prophesy? When the ancient seers looked down through time in vision, what did they see, and how did they tell what they saw? We can learn something about the answers to these questions by studying what Nephi wrote when he viewed our day while he was "carried away in the spirit."

Imagine that you had the opportunity for just five minutes to examine in a foreign library a great picture book showing life in Palestine in the times of the Saviour. What would you write to your loved ones about what you saw? Since you could not tell nearly all that you saw even in that short time, would you focus on exotic details and striking single events? More likely you would choose to remember and relate the most impressive, useful and enduring ideas you encountered in the volume.

Nephi did just that in writing in a short 48 verses (1 Nephi 13:12 to 14:17) his account of what future generations would want most to know. He includes a few single events, so we cannot doubt that he saw vivid detail; but what he wrote about were key events in the latter-days, the main characters and the chief problems related to his people. Instead of picturing missiles or ocean liners or refrigerators or baseball games, he chose to tell of the two really important things in our, or any other, time: people and principles.

The prophet saw tiny, brave vessels crossing the Atlantic from Spain, Portugal, England, and France. These newcomers flooded the New World in a few short generations from the beachheads established by intrepid colonists and adventurers—Ojeda in Panama, Bastidas and Heredia in Colombia, Mendoza in Argentina, and the Pilgrims in Massachusetts. Log cabins, adobe churches, brigantines, orchards, all came, changed, grew; but Nephi did not have time nor space to note the scenery.

(For Course 12, lesson of November 11, "Nephi Views Our Day"; for Course 4 teachers, lessons of November 25 and December 2, "The Book of Mormon is a Record"; for Course 6, lesson of October 21, "The Book of Mormon—the Word of the Lord"; and for Course 28, lessons of September 2 to 16, "The Book of Mormon.")

\*Dr. Sorenson is associate professor of anthropology at Brigham Young University. He received his B.S. and M.A. degrees from BYU, and his Ph.D. in anthropology from UCLA. In the Church he teaches the parent and youth Sunday School class and is former Sunday School superintendent of the Springville Fourth Ward, Springville, Utah. He and his wife have eight sons.

*And I looked and beheld a man among the Gentiles, . . . and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. And . . . I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And . . . I beheld many multitudes of the Gentiles upon the land of promise; . . . and they did prosper and obtain the land for their inheritance; . . . (1 Nephi 13:12-15.)*

The sweep of history and God's plan were the prophet's concern.

The young leader also saw his own descendants and what happened to them. To us this part of history is full of gory altars, feathered buffalo hunters, tomahawks, and burning cabins. Certainly the spread of Europeans throughout the hemisphere involved these picturesque scenes; but even more destructively significant in the long run to the native inhabitants were the ravages of smallpox, the ill-fed decades of slave labor in damp silver mines and isolated haciendas, as well as the confusion of Indian fighting Indian with the new weapons eager white men sold them. Throughout the lands the story of depopulation was repeated over and over. Peru's three million Indians become only a fifth of that in 130 years; the 200,000 plus on the island of Hispaniola became only two small villages within the span of a single lifetime after Europeans arrived.

Nephi might have told us some depressing details of this sort, but probably he purposely passed quickly over those sad episodes in the lives of his father's descendants.

*. . . And I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten. (1 Nephi 13:14.)*

Despite the power of the Gentile nations and the afflictions of Nephi's own descendants, he had a hopeful glimpse of a better future. Later Book of Mormon prophets dwelt at greater length on the glorious future awaiting their people in the distant future, after the dwindling; but Nephi at least knew from his vision ". . . that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren." (1 Nephi 13:30.)

Indeed, the natives of America have begun the dramatic kind of resurgence Nephi barely hints at. In North America today there are almost as many of these people as when Columbus came; Indian population is growing 50 per cent faster than that of non-Indians, and in some cases they are prospering financially, too. The millions of Indians

(Concluded on page 319.)

# The Flexibility of the Sunday School Stake Board



The value of any organization is measured by the effectiveness with which it fulfills its purposes. This is true of stake boards as it is of clubs or learned societies or governments. To evaluate the stake board organization, we need first to consider its purpose. President David O. McKay has given us guidance as to what this purpose should be:

*I am one of those who believe that all institutions and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. As soon as organizations fail to accomplish this purpose, their usefulness ceases.<sup>1</sup>*

The charge of the Sunday School is to "teach the Gospel to the members of the Church," so as to secure for the individual these blessings enumerated by President McKay. The value of any Sunday School stake board organization, then, is measured by how well it helps the ward officers and teachers to realize this objective.

In a Church which is world-wide in scope—whose members live close together in compact stakes or are scattered widely, who work in industrial metropolitan cities or on isolated farms—it is inconceivable that any one pattern of organization would be the best possible for all situations.

For this reason, the General Superintendency of the Sunday School has approved several plans of organization for stake boards. Each stake superintendency may choose for itself that plan which will be best suited for its own stake. But the choice should be made on the basis of the purposes suggested above—not on the basis of expediency. We might examine with profit some of the possible plans and consider their strengths and their weaknesses and the type of situation in which each is most suitable.

Plan I (which involves a complete "full-time" board) provides for a maximum of assistance to the ward teachers. Under ideal conditions, each teacher is visited frequently by his stake board adviser and is given helpful suggestions about his own problems of teaching procedures, discipline, and lesson materials. Monthly preparation meetings provide opportunities to meet with other teachers of the same class and to exchange ideas and experiences and to receive a preview of the forthcoming lessons and suggestions for teaching them effectively.

Such a "full-time" board involves a maximum number of people. In large stakes this is an advantage; but in small stakes or those with too few people of the appropriate age and with other necessary qualifications, it may require too many people and may take some who are greatly needed in ward positions. In stakes that include large geographical areas, the operation of Plan I may require an excessive amount of travel by board members and by teachers.

Under Plan II, outstanding teachers are called to serve also as associate stake board advisers and to present the lessons at the monthly preparation meetings. The advantages of this plan are that fewer people are released from ward positions to fill stake positions, and the same opportunities for teachers to meet at monthly preparation meetings to exchange experiences and receive instructions on the forthcoming lessons is provided. On the other hand, the associate board advisers have little or no chance to visit other teachers in their classes. The chance to observe examples of effective teaching to be shared later with others and to give help where needed is lost under this plan; although in preparation meeting the associate adviser can draw from his personal experiences, since he is also teaching a class of his own.

For stakes that are scattered over such a wide geographic area that the above plans would require excessive travel, a modification of Plan II is possible. A stake board consisting of a superintendent, two assistants, a secretary, and a Junior Sunday School coordinator is organized. A stake teacher trainer, Instructor Use Director, and others can be added if desired. The ward superintendency takes over the supervision of the Senior Sunday School classes; the coordinator supervises the Junior Sunday School classes. The teacher-training teacher or teachers can be utilized to give help on teaching procedures and methods in any of the classes where help is needed. The ward faculty meeting is reinstituted and devoted to an in-service teacher-training lesson given by the ward teacher trainer, plus any necessary ward business.

Monthly preparation meetings would be held for the ward superintendencies, secretaries, coordinators, and teacher-training teachers. Others could be invited occasionally as the need arises. During the class period the supervisors of the various blocks of

<sup>1</sup>David O. McKay, "The Worth of Souls Is Great," *Convention Instructor*, 1962; page 2.



classes would meet and discuss common problems of teaching procedures and lesson materials.

The advantages of this plan are that a minimum number of people are required for the stake board, travel is cut to a minimum, and the supervision of classes is kept within the ward. The responsibility for the operation of an effective Sunday School rests largely with officers and teachers of the ward. Its big disadvantage is the lack of help for the teacher in the lesson materials—the absence of someone who is an “expert” in the teacher’s own class.

There is often a gap between the lesson material as it appears on the printed page of the lesson manual and the weaving of this lesson into the guiding philosophy of life of a young man or woman.

This is not accomplished by following a given pattern or plan—it requires judgment, wisdom, and experience. These come with time, but they come earlier when supported by the sharing of experiences by those with common problems. It is wise to make provision for these opportunities in any plan of organization.

Each stake superintendent should choose wisely and prayerfully the organizational pattern that will best aid the Sunday School officers and teachers of his stake to reach the objectives set forth by President David O. McKay.

—Bertrand F. Harrison,  
Chairman, Ward and Stake  
Board Analysis Committee.

## Memorized Recitations

for Nov. 4, 1962

To be memorized by students in Courses 8 and 14 during September and October, and recited in the worship service November 4 (taken from *A Uniform System for Teaching Investigators*).

### COURSE 8:

(This scripture applies to repentance.)

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any

should perish, but that all should come to repentance.”

—II Peter 3:9.

### COURSE 14:

(This scripture applies to apostasy.)

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

—Matthew 24:23, 24.

## Coming Events

Sept. 16, 1962

Sunday School  
Budget Fund Sunday

• • •

Sept. 23, 1962

Suggested Date to Begin  
Teacher-training Classes

• • •

Oct. 5, 6, and 7, 1962

Semi-annual  
General Conference

• • •

Oct. 7, 1962

Semi-annual  
Sunday School Conference

## Answers to Your Questions

### Is Sunday School Attendance Increasing?

Q. Is the percentage at Sunday School increasing from year to year?  
—Regional Conference.

A. Yes. The average attendance in 1961 was 39.19 per cent as compared with 38.67 per cent in 1960. A three-month average in 1953 was 33.2 per cent attendance. A similar study in 1962 indicated 41.4 per cent of the membership of the Church was in attendance in Sunday School.

### How Can Prayer Meeting Attendance Be Improved?

Q. What is the average attendance of teachers at prayer meeting and how can attendance be improved?  
—Regional Conference.

A. In 1961, 52.69 per cent of the officers and teachers of Sunday School attended prayer meeting. This is an increase of 4.79 per cent over 1960. Four suggestions for improvement are: (1) Call each member of the faculty Saturday night or Sunday morning, if they have not been in regular attendance. (2) Start on time and adjourn on time. (3) Carefully outline your material in advance and be sure those assigned are prepared. (See *The 1961 Sunday School Handbook*, page 24.) (4) Make sure the meeting is a spiritual, prayerful experience. The prayer thought and prayer must be conducted in a reverential manner.

—Superintendent Lynn S. Richards.



PRESIDENT GEORGE ALBERT SMITH . . .

# Friend-Maker for the Church

by Lucy Grant Cannon

**F**OR many years I had the privilege of working in the Mutual Improvement Association with President George Albert Smith, first on the stake level and then on the MIA General Boards.

As I look back on those days, I feel more than I probably did then what a wonderful privilege it was to work so closely with a man who was so considerate, so devoted, so Christ-like as President Smith.

He truly loved people—all people. Many, many times I have heard him in speaking of people say, "They are all our Father's children."

President Smith did not hesitate to let everyone know he belonged to a Church that had Jesus Christ as its head. His testimony of the divinity of The Church of Jesus Christ of Latter-day Saints was powerful and touched the hearts of honest men. He was a man of great spiritual strength and a blessed leader of the true Church.

In Albert Zobell's book, *Story Classics*, we find the following from President George Albert Smith:

*I am reminded of a conversation with a gentleman who was not a member of the Church. He was a judge of the Supreme Court of Oregon. He had been among our people, had come to know a number of them, and he and I became quite well acquainted.*

*We were riding together in an automobile from Nashville, Tennessee, out to the old Jackson Hermitage, and he surprised me by turning in the car and saying, "I wonder if you appreciate the richness of your life?"*

(For Course 14, lesson of November 25, "Peter's Vision"; for Course 2, lesson of September 23, "We Make Friends when We Are Kind"; and for Course 18, lesson of October 28, "Tolerance.")

*I said, "I think I do."*

*He said, "I wonder if you do."*

*"Well," I said, "just what do you have in mind?"*

*"Why," he said, "to have been reared as you were in a home where they believed in God and where they had family prayers, where they were familiar with the Bible and where they did not partake of food without thanking the Lord for it."*

*Then he added, "Furthermore, wherever you go everybody knows you are a member of the 'Mormon' Church, and this does not seem to be any disadvantage to you; in fact, they seem to want to do more for you because of it. Here in this great convention you are the only member of your Church; everybody knows who you are. And you can't get off the train in any large city in the United States in which you do not have a friend who would meet you, if he knew you were coming." He continued, "Think of it; think of your forebears and of the lineage of the blood that is in your veins."*

*Then he climaxed it all when he said: "And your sublime faith. I wonder if you appreciate it."*

*I have thought of this many times. With all that God gives us, do we appreciate it?*

President Smith was a friend-maker for himself and for the Church. He was known in every state in the Union, and through his Church activities was known in Europe and the isles of the sea, in Canada and Mexico. Wherever he went, people felt of his spirit; and, in whatever capacity, whether in Church or business or just traveling, he was a genial companion and found many friends.

His many benefactions will never be known. Throughout his life he helped those who were overburdened, sorrowing, and in ill health. He gave to the poor and the needy, visited the sick, and comforted the mourners.

While my father, Heber J. Grant, was President of the Church, he was in Chicago where he had undergone a serious operation. He was very, very sick. President Smith was coming home from the East and stopped in Chicago. On hearing of Father's

serious condition, he went immediately to the hospital, right from the train. He and my brother-in-law, Robert L. Judd, administered to Father; and Father was miraculously healed.

About seventeen years ago I was in the hospital, sent there for observation, the doctors thinking it might be necessary for me to undergo a serious operation. President Smith came along the corridor and, looking into my room, came in and asked me why I was in the hospital. I told him I was there for observation and the doctors said I might have to undergo another operation, a thing I dreaded and hoped would not come to me again, as I had been under the knife several times in my life. We chatted a minute or two, and he said, "I have a blessing for you." He then gave me a blessing and asked our Heavenly Father to heal me. When the doctors examined me the next day, they told me that my disturbance had disappeared and that I could go home. I have never had any indication of that trouble since that time.

One story I have told illustrates President Smith's concern for "our Father's children."

President Smith and I had been on an appointment for the General Board of the MIA to a convention in Idaho. We were returning home on the train and were sitting side by side visiting. He looked across the aisle and saw a young mother and her children. She was surrounded by baggage. Pres-

ident Smith said to me, "I think that young mother is going on a long journey because of the amount of baggage she has."

In a few minutes President Smith was over talking to the young mother. He came back to our seat and said, "Yes, it is just as I thought. The little mother is going on a long journey; I have looked at her ticket. I can't understand why the man who sold it to her didn't know a better route for her to travel. As it is she will have a long wait in Ogden and again in Chicago. I have her ticket and am going to get off in Ogden and see if I can't get it changed so she can make other connections and not have the long waits in Ogden and Chicago."

President Smith was off the train the moment it stopped. We had a wait of about half an hour in Ogden. He was back on the train just a few seconds before our train left for Salt Lake. He came and sat down and after a few moments' rest said, "Yes, it was just as I thought. I was able to get the young mother's ticket changed. She is leaving Ogden much sooner, and she will not have such a long wait in Chicago. I really should have been a railroad man—I do enjoy traveling and helping other travelers."

President Smith gained a friend, and I am sure that woman will never forget him. He also gave me one more evidence of his kindly service to his fellow men.

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# "Now thank we all our God"



Senior Sunday School Hymn for the Month of November

"Now Thank We All Our God"; author, Martin Rinkart; composer, Johann Crüger; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 120.

## To the Chorister:

This great choral melody is over 300 years old and has no doubt been sung mostly in the stately and majestic *tempo* of 66 beats per minute. This melody was originally written in half notes rather than the quarters which we have in our hymnbook. We feel that this grand *tempo* may be a bit too slow for our restless generation today. So let us recommend a metronome indication of around 76. The *fermatas* can then be held three exact beats in each instance. Keep the rhythm steady and stately. The people are apt to wander from a straight *tempo*, but your unerring, steady beat can keep them in the grand "golden mean" of a *tempo*.

## To the Organist:

The organist can play in a reasonably full and bright tone quality. This chorale was written for congregational use, with only the melody to be sung. The range is easy, so that everyone can sing the tune and leave the harmony to the organ. In earlier hymnbooks, even our own Latter-day Saint hymnbooks, only the melody was printed.

Play with a strong pedal bass. Let everything be *legato*, yet repeat clearly all repeated notes. We see no technical difficulties in the playing of this hymn, but if it should be new to you, then practice it sometime when the people are not in the room. Prayerful attention to your duty and the necessary practice of the organ will reward you with joy and success in your work.

—Alexander Schreiner.

## Are You a "Mean" Chorister?

We hope you are a "mean" chorister, provided we agree on the correct meaning of the word "mean." Of this word there are three meanings listed in the dictionary. First, it means "to signify." Then it also means "low in quality." But the third meaning is the one we now wish to emphasize, and this is "medium," "the golden mean," "a wise moderation." And in this regard we are continuing here our article of last month, concerning the cultivation of moderate *tempos* when we conduct congregational singing. But read on.

It is the privilege and responsibility of the chorister to conduct our hymns in the most delightful and comfortable *tempos*. This is the chorister's chief duty, and we hope our readers will not be offended if we charge most of them with deficient judgment in this regard.

We are all well aware that hymns all vary in their natural *tempos*. And what are these *tempos*? The best *tempo* is one that is so natural that it does not call any attention to itself. This will naturally be a slower *tempo* for a gentle hymn with devotional mood, and will be a faster *tempo* for an energetic hymn which is in a spirited mood. But it should be a *tempo* of a "golden mean." Such a *tempo* will be so wise in moderation, with such a generous leeway, that it could be taken a little faster or a little slower, and yet be in good taste. Take the middle

of the road. We are not in a hurry, neither do we wish to loiter. What the people want to do is to forget about the *tempo* so they can focus their attention on the grandeur or loveliness of the hymn message.

Sometimes we meet a chorister who wishes to make his conducting dramatic, theatrical, or electrifying; and this is easily achieved by either a very slow pompous *tempo*, or an extremely fast one. In such instances the chorister is drawing undue attention to himself, somewhat dictatorially, and drawing attention away from the hymn itself. This type of technique is occasionally justified in orchestra music, or even in choir music, because these groups of performers are producing music for the ears of an audience. But this technique, we firmly believe, is never justified in congregational singing. This latter is not concert singing. It is rather a devotional exercise which may be prayerful or energetic and joyful before the Lord.

Now Latter-day Saints specialize in joyful hymns. "But with joy wend your way." These hymns have their comfortable *tempos*, too; and it is up to the chorister to determine them.

We know that it is the organists who announce the hymn before it is sung, but they are usually eager to use the *tempos* preferred by the choristers,

(Concluded on page 316.)

## Junior Sunday School Hymn for the Month of November

"A Song of Thanks"; author, J. Battishill, *The Children Sing*, No. 43.

The world of objects is very close to children. A bird, a caterpillar, a butterfly, or a pretty rock are to them a never-ending source of wonder. They need to be taught that these things they enjoy so much are but a few of the many blessings given them by a kind Heavenly Father.

If we help children become aware of what their blessings are, then the "thank you" in their prayers will have deeper meaning for them. Children need to be taught appreciation. They also need to be trained to develop the habit of expressing their appreciation. The song for this month gives them an opportunity to sing their gratitude to their Father in heaven.

### To the Chorister:

It is important for the chorister to cultivate the practice of singing a new song to the children. Most Junior Sunday School boys and girls are unable to read words or music, so they have to learn a song by having it sung to them. This month the song is quite short, so it can easily be taught by the whole-song method.

Children have a tendency to clip the value of the last note of a phrase unless they have proper guidance. If they are taught to hold this note its full count, their singing will be smoother and much more effective. Using the interval beat pattern is an excellent way to have them do this, because this beat pattern helps children see as well as hear what the melody does.

The interval beat pattern is shown by moving the hand for each note that is sung. If the melody moves up, the hand moves up; if the melody moves down, the hand does the same; if the tones

are repeated, then the hand indicates this by staying on the same level. By using this beat pattern to indicate the way the melody moves, you are also able to show the children how long to hold each tone.

### To the Organist:

This song does not begin and end on the same pitch, so the beginning tone should be given before the children sing.

Also, the accompaniment has an alto part written with it, and this is confusing to children; so as the organist plays this number, the melody should be heard distinctly.

Sometimes instrumental selections have markings that tell whether they should be played loud or soft. Some music may be marked *forte* (f) or double *forte* (ff) which is too loud for the worship service.

*Tempo* is also very important. Music should never give the feeling that it is being rushed and played too fast nor even that it is being played too slowly. The organist should play at a *tempo* that adds to the reverence and that feels and sounds appropriate to the occasion.

An organist who can play the notes is not necessarily carrying out her assignment well. Her responsibility involves much more than mere note playing. If she has practiced so that she is able to play with ease, with feeling and with meaning, then she adds much to the quality of the worship service. It is important for the organist always to have in mind what the music should accomplish and how it should make the children feel as she plays the instrumental selections.

—Edith Nash.

## November Sacrament Gems

### FOR SENIOR SUNDAY SCHOOL

"... God will redeem my soul from the power of the grave: for he shall receive me. . ."<sup>1</sup>

<sup>1</sup>Psalm 49:15.

### FOR JUNIOR SUNDAY SCHOOL

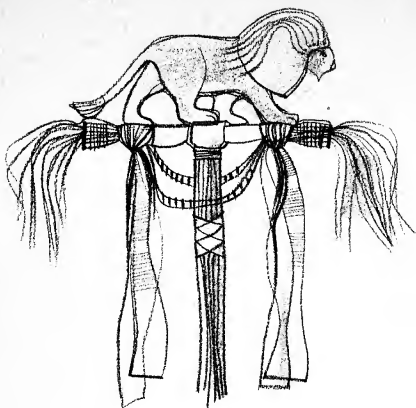
Jesus said,  
"Come unto me, . . . and I will give you rest."<sup>2</sup>

<sup>2</sup>Matthew 11:28.

## Organ Music To Accompany November Sacrament Gems

Roy M. Darley





*It is to be realized that among the blessings of the Lord to Abraham was the promise that those who receive the Gospel are to be called after his name and to be accounted his seed.*

## The Fulfillment of Abraham's Blessings

*by Sidney B. Sperry\**

THE nature of the covenant the Lord made with Abraham is best stated in the *Book of Abraham* (2:8-11). This may be supplemented with passages in *Genesis* (12:1-3; 15:1-16; 17:2-8) and in the *Doctrine and Covenants* (84:33, 34; 101:4; 103:17; 109:64; 110:12; 124:58; 132:29-36, 49, 65). The importance of the promises and covenants made by the Lord to the father of the faithful is not recognized as it should be by many students of the Gospel. Before commenting on the fulfillment of the Lord's promises to His servant, let us briefly summarize them.

1. Abraham to be made a great nation.
2. He was to be blessed above measure and his name was to be great among all nations.
3. He was to be a blessing unto his posterity.
4. His posterity was and is given the privilege of carrying the Gospel and the priesthood to all nations.

(For Course 20, lesson of November 25, "Blessings of Abraham"; and of general interest.)

\*Dr. Sidney B. Sperry was born in Salt Lake City and received his early education there. He was graduated from the old L.D.S. University in 1913 and went on to the University of Utah where he majored in chemistry. During World War I he was a lieutenant of artillery. After the war he was called on a mission to the Southern States, presiding over the South Carolina Conference.

In 1922 he entered the Church school system and taught in the seminaries and institutes. In 1926 he received his Master's degree in Old Testament from the University of Chicago. His doctorate was bestowed in 1931. In the same year he went to Palestine where he studied Biblical archaeology at the American Schools of Oriental Research.

He was appointed to the faculty of Brigham Young University in 1932, where he still is. For many years he was director of the Division of Religion and later headed the Department of Graduate Studies in Religion.

On May 25 of this year, the Board of Trustees of Brigham Young University conferred on him the Karl G. Maeser Distinguished Teacher Award.

### ARE YOU A "MEAN" CHORISTER? (Concluded from page 314.)

because they do not like to have their *tempos* upset by the choristers in front of the people. And choristers will do well to be careful in this regard, because on frequent occasions the organist may have the superior musical training and, therefore, superior judgment as to appropriate *tempo*.

How can one tell as to the quality of one's *tempo*? By practice, practice, and more practice. And how is this done? We recommend that you make a metronome your bosom companion at preparation meeting, or consult the second hand on your watch. Let every chorister and organist in this meeting begin the first phrase of a hymn, and then be corrected by the metronome as to the indicated metronome speed. Do this at every meeting. Let everyone participate. Go through the entire hymnbook,

and be corrected in good cheer. You will find that some people with slow heartbeats are inclined to drag the *tempos*, while others who have excitable hearts will tend to be excessive "drivers." Try to remember that the people have some musical sense, too, and they do not enjoy dragging the hymns. Neither do they enjoy being driven too fast.

Endeavor to be a sane and powerful chorister who clings to the "golden mean." Keep the reins tight. Do not let them be slack. But neither "fight" with your singers as to *tempo*. We wish to sing gloriously with joy and gratitude in our hearts, and directed to our Heavenly Father.

NOTE: Next month we shall enumerate a suggested "monthly dozen" items for consideration at every preparation meeting. —Alexander Schreiner.

5. Those who receive the Gospel are to be called after his name and be accounted his seed. They are to rise up and bless Abraham.

6. Those who bless Abraham are to be blessed, and those who curse him are to be cursed.

7. In the priesthood given Abraham and his descendants shall all the families of the earth be blessed with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

8. Abraham was to be blessed with a son of his own who could carry on his work and priesthood.

9. If Abraham could number the stars of heaven, then he might be able to number his posterity.

10. Abraham's posterity was to be in bondage, be "strangers in a land that is not theirs for a long time"; afterwards it was to "come out with great substance."

11. The land of Canaan was promised to Abraham and his posterity as an "everlasting possession."

Every close student of the Gospel today must realize the impact these blessings have on the Church. Abraham was and is a man to be reckoned with. Now let us see how the promises made by the Lord to him have been fulfilled.

First of all, we may notice that Abraham and his wife, Sarah, were blessed in their old age with a son whose name was Isaac (*Genesis* 18:9-19; 21:1-8). Through Isaac's son, Jacob, have come the Twelve Tribes of Israel and the hosts of their descendants. How numerous Abraham's posterity is may be gauged from the fact that the Jews of our time (the tribe of Judah) are to be numbered in the millions. During World War II about six million of them alone were put to death in Germany. There are about 1,600,000 Jews living today in Palestine. To be sure, many gentiles in ancient and modern times have been attracted to the Jewish faith, but the fact still remains that millions of Abraham's descendants are to be numbered with the Jews. Other millions of his posterity have been scattered among the nations of the earth. And notice the myriads of Arabs in the Near East who claim descent from Abraham through his son Ishmael. (See *Genesis* 16:4-16; 21:9-21.)

The promise that Abraham's descendants should be in bondage was fulfilled after Joseph's death. The Egyptian bondage was for many years, but in due time Moses led his people into the wilderness with much substance given them by their captors.

That salvation was to come to mankind through the House of Israel only is made clear in scripture. The Prophet Jonah was called to preach to the people of Nineveh, capital city of Assyria. If the Assyrians had had true prophets, the Lord would

probably have delegated to them the preaching assignment. Only the Hebrew people, descendants of Abraham, had prophets with proper authority. Through Amos, the prophet, the Lord said to His people, "You only have I known of all the families of the earth: . . ." (*Amos* 3:2), meaning that Israel was the only people with whom He was closely intimate. In fact, the Lord Himself declared to the Nephites when He appeared among them that ". . . the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost." (*3 Nephi* 15:23.) The Lord has thus respected the promise He made to Abraham.

In the latter days, the dispensation in which we now live, it became necessary for the Lord to restore the keys of Abraham's blessings. Just as in the case of other keys of the Gospel which had been lost because of iniquity, so the keys of Abraham's blessings had been lost. The Gospel could not be preached by any except Abraham's posterity holding the proper keys and authority delegated by the Holy Priesthood. All of the requisite keys and authority were bestowed upon Joseph Smith. Said the Lord to the Prophet:

*And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.* (Doctrine and Covenants 124:58.)

The Prophet was a literal descendant of Jesse and Ephraim, and therefore of Abraham. (See Doctrine and Covenants 113:3-6.) Even before the above revelation was given, Elias (Noah) had appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and had committed the dispensation of the Gospel of Abraham, saying that in them and their seed all generations after them should be blessed. (Doctrine and Covenants 110:12.) The reader's attention is also called to Doctrine and Covenants 132:29-37, 65.

Today, the world is being blessed with the priesthood and the Gospel as never before. Thousands of missionaries have been sent to proclaim the word of the Lord, not to mention the widespread use of the radio and television. Temples have arisen to bless the living and the dead.

The Jews have returned to Palestine in great numbers, as we have already pointed out. They hold a good portion of ancient Canaan; and, in the Lord's own due time, we may expect them and the other tribes of Israel to occupy all of Canaan. (*Ezekiel* 48:1-35.)

Part of the Lord's promises to Abraham can only be realized in the hereafter; namely, those pertaining to a posterity numerous as the stars.

# Be Conscious of Your Trust

by Byron J. Gilbert\*

AS teachers and leaders of the Church, we have the responsibility of training an "army" of God's children for His kingdom.

The Church is recruiting an army of members who need basic training in the good life. We call this army of men, women, and children *converts*, and we have the responsibility of their basic training. How should we begin our task?

I think of the man who breaks colts to pull a load. The best trainer will begin by gaining the confidence of the animal. He will shower it with love so that he becomes its firm friend. After the friendship becomes mutual, the animal becomes acquainted with the harness, bridle, and reins. He learns that pressure applied to the right or left means for him to move in that direction. When he has learned this, the next step is to become acquainted with the doubletree. At this point, no wise trainer would hitch his pair of sturdy colts to a large, live oak tree and then pour it on with the whip. This would be an impossible task. It might make the colts balky and ruin them for the rest of their lives.

Instead, the individual colts could be harnessed with an experienced draft animal and started with a light load. Or, if two young animals are being taught to work together, they are started with lightweight loads. The weight of the load is increased as the animals prove their ability and desire to work.

A bucket of oats and a rubdown after working during the heat of the day expresses the trainer's gratitude.

Our task of fellowshiping new members is not unlike that of the successful trainer. The steps for this in their logical order are as follows:

The first and most important step we might call extending ourselves. Here we gain the confidence, respect, and love of the new members. This is no more a Sunday-only chore than ours is a Sunday-only Church. It is carried on throughout the week and reaches its peak on the Sabbath. We could drop in at their home for a friendly visit, or we could get together for a parent-teacher meeting at the school,

or perhaps we could offer them the use of our lawnmower. Many little things could be done to make them feel they are part of the group. In fellowshiping, little actions mean a lot.

Second, we must make them feel at home in Church. Include them wisely in class discussion on their path to learning the Gospel. Give them short assignments for a part of the lesson. Patience, courtesy, and love will pay handsome dividends.

An American educator once referred to a section of American society as the "lonely crowd." We cannot afford to have members of our Church, new or old, feel that they are lonely members of a crowd. The Master asked much more than this of true members of His Church.

*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:46-48.)*

The third step of this process can be termed responsibility. The new member should be given responsibilities which are compatible with his strength and experience. A missionary breaking in a new companion took the first four or five homes on their tracting beat and then said to the new missionary, "The next place is yours; you're on your own."

The timid, inexperienced elder balked until he had the assurance that his companion was pulling with him. However, the memory of the balk lasted for a long time. We do not want new converts "on their own" until they are equal to the load. The fewer balks on the path to the "heavy haul" the better.

Continually increasing the size of the load until the heavy haul is mastered is one of the secrets of success. Its beginning could be on project work, helping on activity committees, being a class officer, ward teaching with an experienced member, or a job in the music department, etc. This could be followed by an assistant teaching job, a secretarial chore, heading a committee, responsibility in the priesthood, etc. Next comes the teaching job or leadership in the ward or stake organizations or

(For Course 23, lesson of September 30, "Calling of a Teacher"; for Course 25, lessons of November 11 and 18, "A Good Home for Youth"; for Course 26, lesson of December 9, "Teaching"; and for all Gospel teachers.)

\*Brother Gilbert is a seminary teacher and is a counselor in the Rigby Stake Sunday School superintendency.



auxiliaries, etc. From here the sky is the limit. Responsibility added at a consistent and steady rate is desirable.

The last step is actually a final part of each of the preceding three. This requires the constant addition of encouragement, gratitude, and recognition of accomplishment. This need not and should not be flowery mouth service, but genuine and from the heart. A pat on the back will do much more than a kick. Mothers know that the weariness of many hours' labor for loved ones can be wiped out by the words, "Thanks, it was a lovely meal."

The least bit of thanks brings pleasure, as this poem expresses so well:

#### Some time — Somewhere

*You gave on the way a pleasant smile,  
And thought no more about it.  
It cheered a life that had been hard the while,  
Which might have been wrecked without it.  
And so for that smile and fruitage rare,  
You'll reap a crown, sometime—somewhere.*

*You spoke one day a cheering word,  
And passed to other duties.  
It cheered a heart; new promise stirred,  
And painted a life with beauties.  
And so for that word of golden cheer,  
You'll reap a talent, sometime—somewhere.*

*You lent a hand to a fallen one,  
A lift in goodness given.  
You saved a soul when help was rare,  
And won an honest heart forever.  
And so, for that help you proffered there,  
Kind friend, you'll reap a joy, sometime—somewhere.*

—Author unknown.

By following these steps in a natural sequence, we can develop a hardworking, self-feeding, self-driving, happy laborer in the kingdom of our Heavenly Father. In this way we share God's glory. Said He:

*For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)*

• • •

#### PLAIN AND PRECIOUS PROPHECY (Concluded from page 309.)

of the Andean nations are slowly gaining economic and social justice. The Alliance for Progress program promises even greater things to come. Brazil's heroic Indian service has been sending out devoted men to rescue remnants of hundreds of tribes and bands whose lives have been disrupted by the pioneering surge of Europeans across that vast land. Perhaps Nephi saw this, too, but he said little.

Seemingly one of the sights that most impressed the Book of Mormon leader was the presence and influence of a book, "... the records of the prophets and of the twelve apostles of the Lamb. . ." (1 Nephi 13:39.) Almost half Nephi's discourse concerning his vision has to do with the book. He said it was "... of great worth unto the Gentiles" (1 Nephi 13:23); "... it contained the plainness of the gospel of the Lord, . ." (1 Nephi 13:24), at least before it was changed by scheming men; "... it goeth forth unto all the nations of the Gentiles; . ." (1 Nephi 13:29); "... it came forth from the Gentiles unto the remnant of the seed . ." of Lehi (1 Nephi 13:38); and "... other books, . ." were to come forth from the Gentiles "... unto the convincing of the Gentiles and the remnant of the seed of my brethren, . . . that the records of the prophets and of the twelve apostles of the Lamb are true." (1 Nephi 13:39.)

Clearly the book of scripture was what gave the Gentiles much of their power. Millions were conquered by Cortez' handful of daring soldiers and

Pizarro's few, upheld by the conviction that the book gave them leave and authority to do it in the name of God. But possession of the book led Gentiles to more than conquest. The Jesuit priests in Paraguay guiding a hundred thousand Indians toward their version of the City of God, the civilizing Franciscans of California and Mexico, and the Bible-reading Yankees of New England have put some of the book's impress on whole civilizations by their patient, continuing belief.

There was much, much more that Nephi gave us only in kernel form. About the way the "plain and precious parts" of the book were removed, for example. (See 1 Nephi 13:28-35.) (The Prophet Joseph Smith's inspired revision of the Bible added over two hundred eighty verses and corrected more than two thousand.) Nor did he detail the "wars and rumors of wars" he saw besetting our day. He only concerned himself with the big picture. The bits and pieces of the story must seem unimportant after one has seen thousands of years and millions of people pass before one's consciousness. People and principles matter most.

Was Nephi sorry he could not tell more? It seems not. He ended his account with the patience and perspective we would expect:

*. . . The things which I have written sufficeth me; . . . and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen. (1 Nephi 14:28, 30.)*

# The Golden Years

by Reed H. Bradford

TWENTY-FOURTH IN A SERIES ON GOSPEL TEACHING IN THE HOME

THERE was something about her that impressed a casual observer. She was radiant, poised, humble, and yet confident. I somehow felt that she was a joyful person and that her joy was rooted upon basic and important things. There is a difference, of course, between satisfactions. Some are like snowflakes that disappear quickly when exposed to the heat of the sun. Others are like granite which endures through the generations though beat upon by sun, wind, and storm.

As I observed her, I tried to guess her age. "She is about sixty," I reflected to myself, "or at the outside, sixty-five."

I leaned over to a middle-aged man seated next to me. "Who is that woman sitting on the stand?" I asked. He smiled, and as he smiled I detected feelings of pride, admiration, and gratitude. "She is my mother," he said, and he gave me her name.

Part of any society are its heroes and heroines. Often these are famous individuals given adulation and praise by the masses. As I again looked at her, I remembered a verse by Thomas Gray.

*Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bare;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.<sup>1</sup>*

As I thought of this verse, I quickly concluded that her life was not like the life depicted by Gray, but that it had been full and productive in the most mature ways. Remembering, too, the look on her son's face, I was also sure that it had been appreciated, not perhaps by the masses, but by significant people.

I had not long to wait before my surmise was verified. It was Mother's Day, and the sacrament meeting was devoted to honoring mothers. When the main speaker for the meeting was announced, my friend leaned over to me and said, "He's my brother." I shall never forget this man's address, because it was one of the finest tributes I had ever heard. It was not only a tribute of a son to his parents, it was an expression of the possibilities of those who walk uprightly before the Lord. In part he said, "Tonight we are honoring mothers, but I could not give my talk without also honoring my

father, because they are two parts of one whole. If my talk is to be of value to you, it should be specific with regard to the things that have made them the great persons they are. I know that these are things that also characterize the lives of many of you here today.

"The center and core of the lives of my mother and father has been the Gospel of Jesus Christ. They have given it devotion not merely because of a feeling of duty, but because they found in this devotion the most intensive, extensive, and lasting joy possible. They have been born again through the influence of the Holy Ghost. For them life is not merely a sum of so many years upon this earth; it is eternal. Perhaps some of you do not know that my father is 82 and my mother 80 [I was astonished as he said this because I would never have dreamed that his mother was that old]. They look radiantly young because of the divine and youthful spirit which fills their personalities.

"All of you know that they have 'been anxiously engaged in good causes' up to the present moment. They are the parents of nine children, all of whom try to exemplify the teachings of the Gospel of Jesus Christ, and all of whom have the educational training they desire. As you know, both Mother and Father are still active in civic and Church organizations. They participate not because they are seeking after status nor recognition, but because they wish to grow and be of service to others. They know the joy of giving.

"Both of them have considered each phase of their lives important. They have tried to gain the maximum from each period. They have always tried to prepare for each succeeding phase of life. Like many of you, they have had some real financial problems, yet they were able to pay for their present house before they reached the sunset of life. They wanted to be independent.

"They are good examples of what I would call the 'balanced position,' or as Aristotle called it, 'the golden mean.' They worked hard but they also found time to relax. They have had many responsibilities but have done everything they could to have health. They considered the body to be the temple of the spirit.

"They are rich in the things that are eternal. They have their family, many friends, great knowledge and wisdom, and lives of continual growth,

(For home use and of general interest.)

<sup>1</sup>Quoted from *The Standard Book of British and American Verse*, selected by Nella Braddy, 1932: The Garden City Publishing Company, Garden City, New York; page 191.

achievement, and service. In preparing for this talk I asked them how they felt about the present period of their lives. Mother answered by saying that it presented them with many genuine joys, including an appreciation of the experiences of the last eighty years. 'We have tried,' she said, 'to look at our difficulties and problems as opportunities to increase in knowledge and wisdom.'

"Naturally," said Father, 'we are proud and thankful for you children. We realize that the influence we have had upon you will also have an effect upon countless others whose lives you will touch.'

"I would like to add," said Mother, 'that we want always to be active in worthwhile enterprises. By way of summary of our basic attitude, let me read you something.'

"This is what she read:

*"Longevity is the order of the day. Let us examine it through three metaphors:*

*"1. Science is writing a new language. It is compounding our life sentences and stretching out the conditional clauses far beyond the simple subject and predicate of an earlier generation.*

*"2. We can visualize this lengthening in terms of life's sunset. Do we want to spend the final years in a monotonous twilight grey or in a kaleidoscope of brilliant colors? This decision can best be made in the early morning or high noon of life, and it involves a choice between being self-centered and self-giving.*

*"3. Those who give find an ascending joy. William Lyon Phelps tells us, 'To say that youth is happier than maturity is like saying that the view from the bottom of the tower is better than from the top. As we ascend, the horizon is pushing farther away. . . . As we reach the summit, it is as if we had the world at our feet.'*

*"Finally, whether we view old age as an extended sentence, a sunset, or a tower to climb, it can be glorious or drab depending upon our choice of give or take."*

"Your father and I do feel that this period of our lives involves many joys that characterize no other period. We do appreciate the experiences that we have had. We do feel that they have permitted us to grow. You might say that we have known the joy of becoming. We have learned how to integrate our personalities. In the process we have advanced beyond the stage of thinking only of ourselves (although we feel that there is a right kind of self-love) through thinking also of others. We have experienced a divine influence in our lives, and this has taken away the fear of what is to come."

"I think both their statements give us some insight as to why they are great persons," the speaker continued. "We children are trying to incorporate into our lives the things that will give us joy in the

<sup>2</sup>Taken from an editorial by Lorin F. Wheelwright in the April, 1961 issue of *The American Soroptimist*.

sunset of our life in the same way that it has brought joy to our mother and father."

I had been right! Here was a woman of accomplishment and a woman who knows genuine joy founded upon solid things. I watched her as she walked down from the stand and took her place by her husband. I saw in him the same radiance, the same poise, and the same humility and confidence. "These are indeed golden years for these people and the prelude to a new sunrise," I said to myself. As I left the building I was deep in contemplation thinking of what their example might mean for my own life.



## SUGGESTED AGENDA FOR HOME EVENING

### Prayer.

Hymn: "Now Thank We All Our God," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 120.—Family

Discussion: What each family member learned in his last Sunday School class, and how he will apply it in his life.

### Musical Number.

Lesson: "The Golden Years."

1. Sociologists often say that the society in the United States and other western countries is what is known as a "youth" society. That is, most people look upon youth as the most desirable period of their lives. Why do you think this is so?

2. The family might find it helpful to list some of the opportunities and joys of the following periods of life: childhood, youth, the first years of marriage, the time when children come into the home, and the "golden years." Each period of life can bring additional opportunities for joy over those associated with the previous ones.

3. A vital factor in living is the attitude one has toward life. The Gospel teaches us to look upon this life as only part of eternity. Perhaps the family might read Section 76 of the Doctrine and Covenants, which indicates what our circumstances in the next life will be depending upon how well we have lived here.

4. The parents might point out to the children what they can do now and in the succeeding years to make the "golden years" more golden. From the standpoint of health, one should eat a good diet, exercise properly, not overeat, get proper relaxation, and have regular medical checkups. Financially, one should plan to have some kind of independence. Socially, one should be surrounded by real friends. Occupationally, one should plan to be actively engaged in something that is of real interest and a challenge to him. Spiritually, one should continually "walk uprightly" before the Lord so that he is worthy of the influence of the Holy Ghost in his life.

Hymn: "Give Me the Joy of Living," *The Children Sing*, No. 123.—Children.

Scripture Memorization: *Psalms* 25:4, 5.

Activity: Flannelboard story, "Jacob's Golden Years," page 307. Parents can retell this story pointing out the good life which Jacob led, which allowed him to enjoy his "golden years."

Hymn: "Improve the Shining Moments," *Hymns*, No. 73.—Family.

### Prayer.

# Our LDS Missions

WHERE EVERY MEMBER IS A MISSIONARY

by Richard O. Cowan

The general conference of the Church held in Salt Lake City during April, 1962, presented dramatic evidence of the world-wide character of The Church of Jesus Christ of Latter-day Saints. In attendance at these sessions were leaders from foreign stakes and missions whom the general authorities had especially invited to be present. Facilities to translate the conference proceedings into the languages of these leaders had been provided. The world-wide scope of the Lord's work was also reflected in the remarks of most of those who addressed the conference gatherings.

The accompanying map shows the areas throughout the world where Latter-day Saint missions are functioning. The Church has for a long time been actively interested in proclaiming the Gospel to the nations and peoples of the earth. Following is a list of some of the Church's early missions, with the dates of their organization:

British	1837	Netherlands	1861
Eastern States	1839	Samoa	1863
California	1846	Southern States	1875
French	1849	Northern States	1878
Scandinavian	1850	Mexican	1879
Hawaiian	1850	Northwestern States	1897
German	1852	Japan	1901
South African	1853	Western States	1907
Central States	1855	South American	1925

As missionary work expanded throughout the world, these early missions have been divided and sub-divided, as well as new missions created. In 1900 the Church had 16 missions functioning; by 1910 the number increased to 21; in 1920 there were 24, and in 1930 there were 30. During the 1940's, World War II restricted missionary work in some areas; but in 1950 there were 43 missions reported. Ten years later the total had increased to 58, and in mid-1962 there were 70 missions proclaiming the Gospel throughout the world (this total does not include the regional missions discussed below).

Recent years have witnessed a tremendous growth of Latter-day Saint Church membership. This has not only been a growth in the total number of members, but also a broadening of the geographical distribution of the Church population. The

following table, which compares Latter-day Saint membership for 1920 and 1960 in various areas, illustrates this growth:

	1920	1960
Western American Missions	435,689	1,258,283
Mid-western American Missions	10,578	108,355
Eastern American Missions	24,741	91,273
Latin American Missions	1,766	27,058
South American Missions		14,031
West European Mission	10,773	24,617
European Mission	14,735	32,194
Hawaii and Far East Missions	10,863	26,195
South Pacific and		
South African Missions	6,396	49,632
Total Membership	526,032	1,693,180

(Above totals include both mission and stake membership.)

Another aspect of the Church's world-wide character is the recent creation of stakes in foreign lands. For years missionaries have been preaching "gather." When the Church was still young and struggling to overcome persecution, this message meant that all Saints should gather geographically to one place where there would be strength in numbers. Now that this problem no longer exists, the message to "gather" means that the peoples of the world ought to unite themselves with the Church through baptism, but then remain in their homelands to build up the stakes of Zion in those areas. The erection of temples in Europe and the South Pacific is strong evidence of the present world scope of the Church's activities. Since the dedication of the first of these foreign temples at Bern, Switzerland, there have been 17 new stakes organized outside of the United States and Canada:

Auckland		Leicester (England)	1961
(New Zealand)	1958	Holland	1961
Sydney (Australia)	1960	Leeds (England)	1961
Manchester (England)	1960	Berlin (Germany)	1961
Brisbane (Australia)	1960	Stuttgart (Germany)	1961
Melbourne (Australia)	1960	Swiss (Switzerland)	1961
Hamilton		Hamburg (Germany)	1961
(New Zealand)	1960	Mexico City	
Hawkes Bay		(Mexico)	1961
(New Zealand)	1960	Apia (Samoa)	1962
London (England)	1961		

All these developments throughout the world have received the close attention of President David O. McKay. On many occasions he has been impressed to speak to the Church about its duty to

(For Course 4, lesson of September 9, "The Missionaries"; for Course 6, lessons of September 9 to October 7 on missions; and of general interest.)

spread the Gospel abroad. Undoubtedly his inspired and inspiring leadership is one of the foremost factors explaining the Church's recent growth.

During the early summer of 1961, the mission presidents from all over the world were called to meet at a special seminar in Salt Lake City to receive instructions from the general authorities. On this occasion, two important aspects of present-day missionary work were emphasized: 1. The missions of the world were divided into regional administrative missions, each headed by one of the general authorities. This action gave these leaders the opportunity to keep in closer touch with the expanding work of the Church throughout the world. 2. A new uniform plan for teaching investigators was discussed and adopted for use throughout the missions of the Church.

During recent years the rate of convert baptisms has risen sharply as seen in these figures:

YEAR	CONVERTS	YEAR	CONVERTS
1940	7,877	1959	33,060
1950	14,700	1960	48,586
1955	21,669	1961	88,807

Two factors may explain this growth. In the first place, these are the last days and the Lord promised to pour out His Spirit upon the nations in preparation for His second coming. Missionaries returning from the field testify to the reality of the fulfillment of this promise. In the second place, new proselyting

techniques allow the missionaries to use their time more efficiently. For example, instead of seeking contacts only by going from door to door, missionaries today seek "referrals," or the name of interested persons given to them by Church members or by other means. Also, instead of teaching single persons or even families, today missionaries teach more and more people in "group meetings."

As Latter-day Saints we ought to be very grateful for the progress of the Lord's work throughout the world. There are three things each of us can do to share in this work: 1. Accept a local or full-time mission call, or support a missionary. 2. Cooperate with the missionaries by helping them find people interested in hearing the Gospel. We may ask our acquaintances, "What do you know about the Mormon Church?" Then, regardless of their answer, ask, "Would you like to know more?" If their answer to this second question is affirmative, arrange for them to meet the missionaries. We should become acquainted with the missionaries working in our area in order to know how to help them most. 3. According to President McKay, every member is a missionary. We ought to set the proper example to our friends, and at the same time, study and pray in order to explain the Gospel accurately and with the Spirit of the Lord when occasion permits. Let us resolve to do our part in this important latter-day work to prepare the whole world for the Lord's coming, which is not far off.

## UTAH IN THE EYES OF THE NATION *(Concluded from page 302.)*

Today there are hundreds of chemists, agronomists, deans, principals, and in fact, workers in virtually every field of knowledge, reaching thousands of students and fellow teachers. These men are living refutation of the hundreds of trashy books written about the state. In the finest sense, they prove that education pays.

On the home front, we are finding increasing numbers coming to Utah for advanced training.

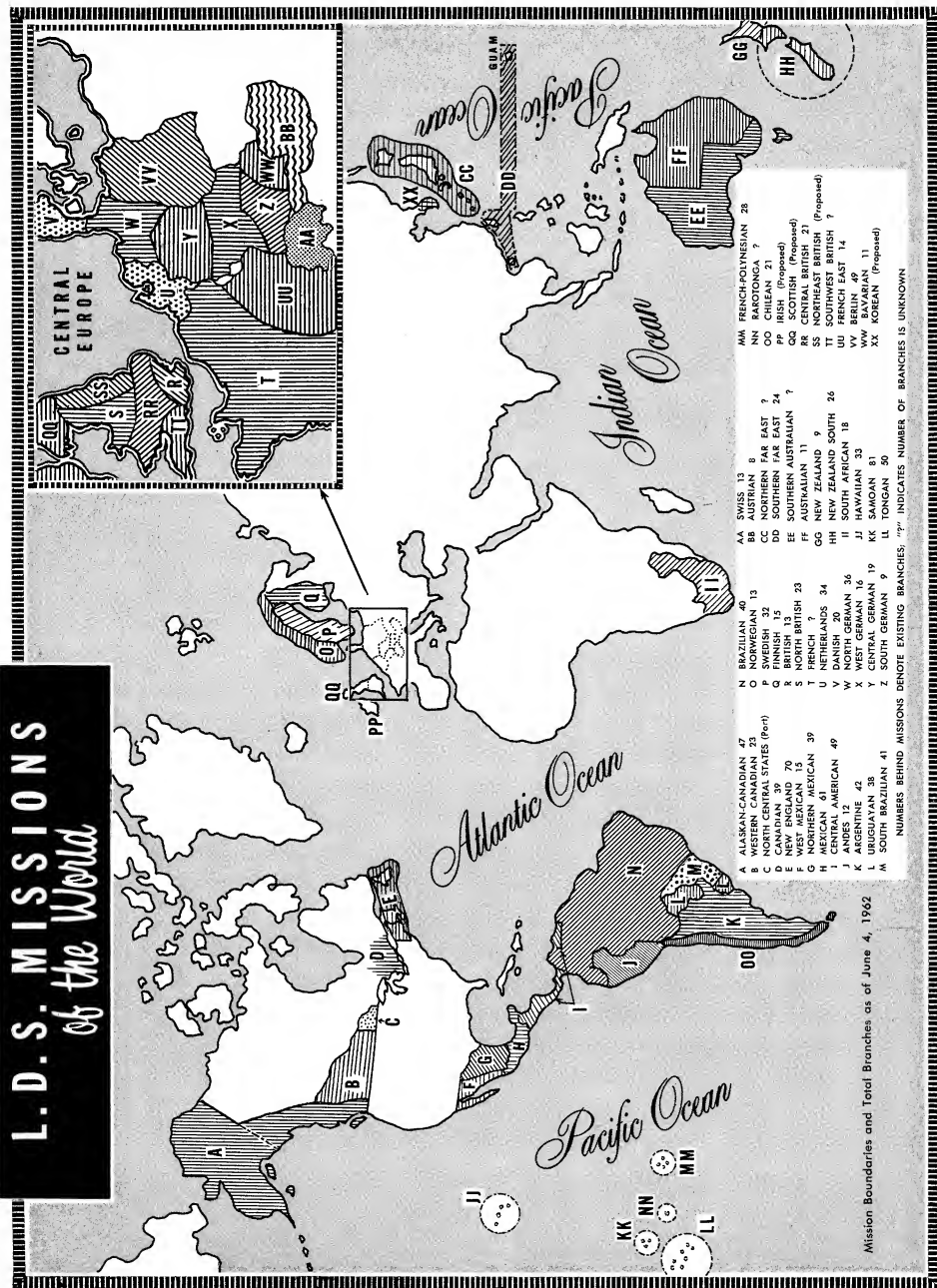
Rather than liquor by the drink, or gambling, Utah's colleges are probably its greatest attraction, and are real sources of revenue as well as expense.

Contract research at the University of Utah runs a total of 5 to 7 millions a year. A plant payroll that size rates headlines and great rejoicing.

Incidentally, the stronger our centers of learning, the more likely the coming of highly technical industries. The more likely our young people can stay here in Utah.

In short, the day may come when we can stop exporting our young people. But if it does not come, I hope you will always remember that the image of Utah held by the nation will probably be determined, to a larger extent, by those who leave home than by those who stay.

# L.D.S. MISSIONS of the World



Mission Boundaries and Total Branches as of June 4, 1962

# L.D.S. MISSIONS of the United States



Mission Boundaries and Total Branches as of June 4, 1962

NEW YORK 28 N Y  
448 FEB 62

Yesterday I discovered Westport, and I never expect to experience another town quite like it.

Westport is on Washington's coast, about a three-hour drive southwest of Seattle. Downtown Westport is a cluster of brightly painted little frame buildings hugging the edge of a narrow strip of timbered land which pokes into the Pacific like a beckoning finger.

At 6 a.m. Westport is cheerfully awake, like a tree full of robins. Happy people move in and out of the town's dozen or so restaurants. Others talk expectantly in the small shops, trimmed in sky blue, canary yellow, coral, chartreuse or other youthful shades. Men and women wear heavy mackinaws or worn coats, denim, and rubber-soled shoes.

Everywhere you see Westport's slogan: "Salmon Capital of the World." That is a big line for a town of only a thousand or so people. But Westport people are different.

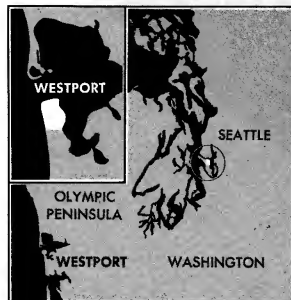
I learned that shortly before 7 a.m. yesterday when I went aboard the 40-foot yellow and brown fishing boat, *Holiday*. There we were greeted by the skipper's helper, Jerry Pratt. Jerry had keen hazel eyes, flashing under heavy brows and dark, crew-cut hair.

Jerry was a high school senior. Yet he admitted working on the boats for eight years. He bubbled with spirited anticipation as we moved out to sea.

"Just let out about 20 to 30 feet of line," the skipper called. Eleven of us held poles.

There was little action. Then, after about an hour, our teen-age daughter Susan began tugging at her pole. Moving over the deck like a cat, Jerry was soon at her side. "Give your pole a quick upward jerk," he said.

## WESTPORT



### WESTPORT, WASHINGTON

"At 6 a.m., like a tree full of robins."

Susan kept winding her reel. Soon the water below her was churning. Jerry stood ready with his gaffing pole. In a flash, he stabbed the squirming fish and lifted it aboard. It looked as though it would weigh about eight pounds.

"Sea bass," Jerry said matter-of-factly.

"Good meat, that bass," the skipper added. "Kind they use where you buy fish and chips."

"But why didn't Jerry use the more sure landing net instead of a gaff on the bass?" we wondered.

We soon got the idea. A sea bass was something mediocre. It did not really seem to count with Jerry. He was fishing for the king. Only the king, or its smaller brother, the silver salmon, seemed to count with Jerry.

"In other places they call this biggest of salmon the chinook, the tyee, or the spring," the skipper explained. "Here we call it the king."

To Jerry the king was the monarch of game fish all right. This was the fighter. This was the

salmon which would leap up waterfalls ten feet high, or rapids even higher, on its way upstream to spawn. This was the real black-backed beauty, usually from five to fifty pounds of sheer spunk.

Jerry was fishing for the king.

It was what you would call a rather skimpy day of fishing. But when a king hit, Jerry was ablaze with excitement.

As the day wore on, I hooked onto my first and only fish. It was a small halibut. Jerry obligingly unhooked it and put it in the boat locker. I had enjoyed baked halibut for dinner. I had seen fishermen elsewhere exult over a halibut. But not Jerry.

He was after the king.

Our fishing came to an end about 3 p.m. We had about an hour's journey back to the harbor.

"How many fish have we caught altogether?" someone called to Jerry.

"Five," he answered.

Then we counted. There were two big sea bass, my halibut, four silvers and a ten-pound king. But Jerry had counted only the salmon.

He fished for the king.

Next morning we paused at the docks. As fishermen walked down the ramps to the boats, Jerry came along.

"Going out today?" he called.

"Afraid not," I replied.

And that was the last we saw of him—walking jauntily toward the boats, head high and chatting happily with a companion. Perhaps there was a reason the whole town of Westport seemed to be like him: youthfully vibrant, though the town was over a hundred years old. All Westport seemed to do as did he.

They fished for the king.

—Wendell J. Ashton.